THE Catechizing OF FAMILIES:

A TEACHER OF HOUSHOLDERS HOW To Teach their Houſholds.

Uſeful alſo to SCHOOL-MASTERS and Tutors of Youth.

For thoſe that are paſt the common ſmall Chatechiſms, and would grow to a more rooted *Faith*, and to the fuller *underſtanding* of all that is commonly needful to a ſafe, holy, comfortable and profitable Life.

Written by *RICHARD BAXTER*, in hope that Family and School-diligence, may do much to keep up True Religion.

LONDON,
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The Reasons and Use of this BOOK.

MAN is born without Knowledge, but not without a Capacity and faculty of Knowing, this is his Excellency and Essence: Nature, Experience, and Gods Word tell us the great necessity of Knowledge. As the Souls essential form is the virtue of vital Action, Understanding and Will conjunct, so Holiness is Holy Life, Light and Love conjunct. The wisest men are the best, and the best the wisest, but a Counterfeit of Knowledge is the great deceiver of the World. Millions take the Knowledge of bare Words, with the Gramatical and Logical sence, instead of the Knowledge of the things themselves which by these are signified; as if the Glass would nourish without the Wine, or the Dish without the Meat, or the Cloathing or Skin were all the man; God and Holiness and Heaven are better known by many serious unlearned Christians that cannot accurately dispute about them, than by many Learned men, who can excellently speak of that which their Souls are unacquainted with: The Hipocrites Religion is but an Art, the true Christians is a Habit, which is a Divine Nature.

But yet the Words are signs, by which we are helpt to know the things, and must diligently be learned to that end; and though men cannot reach the Heart,

God hath appointed Parents and Masters, and Teachers to Instruct their Inferiours by words, and hath written the Scripture to that use, that by them his Spirit may teach or illuminate the Mind, and renew the Heart: God worketh on man as man, and we must know by Signs, till we know by intuition.

It is a thing well known, that the Church aboundeth with Catechisms, and Systemes of Divinity, and doth there yet need more? their scope and Substance is the same; they differ most, 1. In Choice of matter, that there be nothing left out that is needful, nor needless uncertainties and disputes put in. 2. That the Method or Order of them be True, agreeable to the matter and Sacred Scripture. 3. And that they be not blotted with any drops of disgraceful Errour. These are the requisites to desirable Catechisms.

No doubt but they should be sorted into three degrees, suited to the Childhood, Youth and maturer Age of Christians. I. *The Essentials of Christianity are all contained generally in Baptism; this must be understood, and therefore expounded; the Creed, Lords Prayer, and Decalogue, the Summaries of things to to be* Beleived, Desired, (*in Hope*) *and* Practised, *were from the beginning taken for a good Exposition to those that were to be Baptized: These three as Expounding Baptism, are themselves a good Catechism, the understanding of the Lords Supper being added for Communicants.* II. *But here also Children will be childish, and learn the words while they are mindless of the sence; therefore an Explication of these in other words, hath ever been thought a great part of the work of a Teaching Ministry; whence the Ancients have left us their Expositions of the Creed, &c.*

But

But here the difficulty is made insuperable by the Learners indisposition; if such a Catechism be short, and much put in few words, the vulgar cannot understand it; if it be long and in many words, they cannot learn and remember it. III. *For Remedy of this, a Larger Catechism yet is needful; not to be learnt without Book, but to be a full Exposition of the Shorter which they learn; that they may have recourse to this for a more full and particular understanding of a Shorter, whose general words they can remember.*

Accordingly having in my Poor Mans Family Book, *written two Catechisms of the former rank, I here adde the third, for those that have learned the two first: Far am I from thinking that I have done any one of these to perfection; I never yet saw a Catechism without some notable imperfection: And no doubt mine are not free from such. But while I avoid what I see amiss in others, I hope God will illuminate some to do yet beter, and to avoid what is amiss in mine. The degree which yet pretendeth to greater accurateness in Method, I have given in a Latine* Methodus Theologiæ.

The Uses for which I have written this, are these. I. *For Masters of Families, who should endeavour to raise their Children and Servants to a good degree of Knowledge: I have divided it into short Chapters, that on the Lords dayes, or at nights when they have leisure, the Master may read to them one Chapter at a time, that is, the Exposition of one Article of the Creed, one Petition of the Lords Prayer, and one Commandement Expounded.*

II. *For School-masters to cause their riper rank of Scholars to learn: I am past doubt that it is a*

heinous Crime in the School-maſters of England, *that they devote but one hour or two in a week to the learning of the Catechiſm, while all the reſt of the week is devoted to the learning of* Lilly, Ovid, Virgil, Horace, Cicero, Livy, Terence, *and ſuch like; beſides the loſs and ſinful omiſſion, it ſeduceth Youth to think that common Knowledge (which is only Subſidiary and Ornamental) is more excellent or neceſſary than to know* God, Chriſt, *the* Goſpel, Duty, *and* Salvation; *beſides which, all Knowledge (further than it helpeth or ſerveth this) is but fooling and doting, and as dangerous diverſion and perverſion of the mind, as groſſer ſenſual delights. He is not worthy the name of a Chriſtian School-maſter, who maketh it not his chief work to teach his Scholars the Knowledge of Chriſt, and Life Everlaſting.*

III. *But if they goe from the Countrey Schools before they are capable of the Larger Catechiſms, (as to their great loſs moſt make too much haſt away,) why may not their next Tutors make it their chief work to train up their Pupils as the Diſciples of Jeſus? (and yet not neglect either* Ariſtotle, *or any natural light;) To our preſent Univerſities I am not ſo vain as to offer ſuch Inſtructions, (though to ſome ſmall part of them I directed my* Methodus Theologiæ;) *I learnt not of them, and I preſume not to make my ſelf their Teacher: Their late GUIDES, their WORLDLY-INTEREST, and their GENIUS, have made my Writings odious to many, even that which they like they will not read. But I have oft with Lamentation wondered why Godly Miniſters do no more of the work now appropriated to Univerſities, for their own Sons? Thoſe men whoſe Church zeal would ruine Non-conformiſts if they Teach many, either*

either Boyes *or* Men, *have no Law againſt Parents teaching their own Children.*

1. *Are you fit for the Miniſtry your ſelves? If ſo, cannot you teach others what you know? if you are defective in ſome uſeful Knowledge, let them elſewhere learn that afterwards.*

2. *Is there any ſo greatly obliged to take care of them as your ſelves? will you be like thoſe Parents who ſet God-fathers at the Font, to Vow and Promiſe to do the Parents part? and how do ſuch Undertakers uſe to perform it? Or will you be like the Women of this unnatural Age, who get Children, and (not through diſability, but* Wealth, Pride, *and Coyneſs) diſdain to Nurſe them, but caſt that on hired Women, as obliged more by* Money, *than themſelves by* Nature, *to all that Care.*

3. *Cannot you do more at leaſt to ground them well in Religion, before you ſend them from you for other Learning? or are you of the mind, that to cant over the Catechiſm is Divinity enough, before they have read* Ariſtotle, *or Studied the Sciences? and that they muſt be Proficients in Logick and Philoſophy, before they make ſure of their Salvation, and muſt read* Smiglecius, Ariago, Zabatel, Suarez, *or be fooled by* Carteſians, Gaſſendus *or* Hobbs, *before they will Study the Goſpel and Croſs of Jeſus Chriſt?*

I am no undervaluer of any Academical advantages: when the Stream of Academies runs pure and holy, they are bleſſed helps to mens Salvation; when their Stream is SENSUAL, WORLDLY, CORRUPT and MALIGNANT, they are Seminaries for Hell, and the Devils Schools to train up his moſt powerful Souldiers, to fight againſt ſerious

Godliness in Christs own Livery and Name, and to send Youth thither, is worse than to send them to a Brothel-House, or a Pest-house.

4. *Are there not fewer Temptations in your own Houses, than they are like to find abroad in the World? you can keep them from the company of sensual voluptuous Lads, and of Learned Reverend Enemies of serious Christianity, and of worldly men whose Godliness is gain, and would draw them ambitiously to Study Preferment, and espouse them to the World, which in Baptism they renounced; if you cannot keep them from such Snares, how shall they be kept where such abound?*

5. *And one of the greatest motives of all, for your keeping them long enough at home, is, that you will thereby have time to judge whether they are like to become fit for the Ministry or not: Oh, how many good men send Plagues into the Church, by devoting unproved Lads to the Ministry,* hoping *that God will hereafter give them Grace, and make them fit, who never promised it? When you send them at fifteen or sixteen years of Age to the University, from under your own eye, you are unlikely to know what they will prove, unless it be some few that are very early sanctified by Grace; and when they have been a few years at the University, be they never so unmeet, they will thrust themselves into the Ministry, and (miserable men) for a Benefice take the charge of Souls; whereas if you will keep them with you till twenty years of Age, you may see what they are like to prove, and dispose of them accordingly.*

If you say, They will lose the advantage of their Degrees, *it's an Objection unfit for a Christi-*

ans

ans mouth; will you prefer Names, and aiery Titles before Wiſdom, Piety, and mens Salvation and the Churches good? muſt they go out of their way for a Peacocks feather, when they are in a Race as for Life or Death?

If you ſay, They will loſe their time at home, *the ſhame then is yours, or they are like to loſe it more abroad; Teach them to read the Scriptures (at leaſt the Goſpel) in the Original Tongues, and to underſtand and practiſe things neceſſary to Salvation, which (all Arts and Sciences muſt ſubſerve, and they do not loſe their time; and at ripeneſs of Age they will get more other Learning in a year, than before they will do in many; and what they learn will be their own, when Boyes learn words without the ſence.*

If you ſay, They will want the Advantage of Academical Diſputes; *I Anſwer, if Reading fill them with matter, nature and common uſe will teach them how to utter it: the World hath too many Diſputers; Books may ſoon teach them the true order of Diſputing, and a few dayes experience may ſhew the reſt.*

If you ſay, You have not time to Teach them; *I anſwer, you have no greater work to do, and a little time will ſerve with willing teacheable Youth, and no other are to be intended for the Miniſtry; what Boyes get by hearing their Tutors, they oft beſtow ſmall labour to digeſt, but take up with bare words and ſecond notions: but when they are ſet to get it from their Books themſelves, harder Study better digeſteth it; it is they that muſt beſtow much time, the Teacher need not beſtow very much: Countrey Schools may teach them Latine, Greek and Hebrew,*

brew, let them stay there till they attain it; you may then teach them the common rudiments of Logick, and see them well settled in Divinity and serious Religion, and then if Academies prove safe and needfull, they will go out better fortified against all the Temptations which they must expect.

It is certain, that Inconveniencies are not so bad as Mischiefs, and it's certain that all our Natures as Corrupt, are Dark, Carnal *and* Malignant, *and need the sanctifying Grace of Christ: and its certain, that as Grace useth all things to its increase, so this serpentine nature will turn Studyes, Learning and all such things to serve it self; and that* Carnal, Sensual, Malignant Nature *cultivated by humane Learning, is too usually ripened and sublimated into Diabolism, and maketh the most potent Servants of the Devil against Christ: And if this be but guilded with sacred Ornaments and Titles, and pretences of the Churches Peace and Order, it is Garisoned and fortified, and a stronger hold for sin and Satan than open Vice: And it is certain that as the Rage of Drunkards is raised in their riotous Meetings, and as Conjunction, Example and Noise put more Valour into Armies than seperated Persons have, so combined Societies of* Learned Reverenced Malignity *do Confirm the Individuals, and raise them to the height of Wickedness: So that Universities are either, if holy, a Copy of Paradise, or if malignant, the chief Militia of the malicious Enemy of man, except a malignant Hierarchy or Clergy, who are malignant Academies grown up to maturity.*

If any say, that there is no great and solid Learning to be got elsewhere, let them think where great

Augustine,

Auguſtine, *and moſt of the great Lights of the Church for four hundred years attained their Knowledge; and whether the* Scaligers, Salmaſius, Grotius, Selden, *and ſuch others, got not more by laborious ſecret Reading, than by Academical Tutors and Diſputes; and whether ſuch famous men as* John Reignolds, Blondel, *&c. even in the Univerſities, got not their great Learning by ſearching the ſame Books which may be read in another place. If any ſay, that I ſpeak againſt that which I want my ſelf, I only deſire that it may not be thoſe who caſt by my* Catholick Theologie, Methodus Theologiæ, *&c. with no other Accuſation, but becauſe they are* too Scholaſtical, Accurate and hard for them.

I here bewail it as my great ſin againſt God, that in the Youth of my Miniſtry, Pride made me often bluſh with ſhame for want of Academical Degrees; but uſually God will not have us bring our own humane honour to his Service, but fetch honour from him, in faithful ſerving him: Fringes and Laces muſt be laſt ſet on, when the Garment is made, and not be the ground or Stamen of it. There have been men that have deſired their Sons to learn all the Oriental Tongues, and the rare Antiquities and critical applauded ſort of Learning, not for its own worth, but that they might Preach the Goſpel with the advantage of a greater name and honour: And this courſe hath ſo taken up and formed ſuch Students into the quality of their Studies, when their Souls ſhould have been taken up with Faith and Love, and Heavenly Deſires and Hopes, that it hath overthrown the end to which it was intended, and rendred ſuch Students unfit for the Sacred Miniſtry, and cauſed them to turn to other things: When others,

who

who (as Usher, Bochart, Blondel, *&c.) have first taken in a digested Body of saving Truth, have after added these Critical Studies at full maturity, have become rare Blessings to the Church.*

Let those that think all this digressive, or unmeet for the Preface *to a Catechism, Pardon that which the Worlds Miscarriages and Necessities bespeak.*

If at least Masters of Families, by such helps diligently used, will keep up Knowledge and Religion in their Houses, it is not publick failings in Ministers, nor the want of what is desirable in the Assemblies, that will root out Religion from the Land: *But if the faithful prove few, they must be content with their Personal Comforts and Rewards; there is nothing amiss in the heavenly Society, and the World which we are entering into: Come* Lord *Jesus, Come quickly.* Amen.

Lond. *Octob.* 3.
1682.

THE

The CONTENTS.

Chap. 1. THE *Introduction*; *About Catechizing and Learning*, pag. 1
Chap. 2. *How to know our selves by Nature*, p. 6
Chap. 3. *Of the natural Knowledge of God and Heaven*, p. 9
Chap. 4. *Of Gods Kingdom and Government of Man, and Providence*, p. 13
Chap. 5. *Of Gods Law of Nature, and Natural Officers.* p. 19

Chap. 6. *Of supernatural Revelation of Gods Will to Man, and of the Holy Scriptures*, p. 27
Chap. 7. *Of the Christian Religion, what it is, and of the Creed*, p. 27
Chap. 8. *Of Believing, what it signifieth in the Creed*, p. 70
Chap. 9. *Of the first Article*, I Believe in God the Father almighty, maker of Heaven and Earth, p. 82
Chap. 10. *Of Gods* Almightiness *and* Creation, p. 88
Chap. 11. *Of the Person of* Jesus Christ, *the only Son of God*, p. 92
Chap. 12. *How Christ was* Conceived by the Holy Ghost, *and* Born of the Virgin *Mary*, 97
Chap. 13. Suffered under *Pontius Pilate*, was Cruci-

Crucified, Dead and Buried, he descended into Hell, *p.* 101
Chap. 14. The third day he rose again from the Dead, *p.* 109
Chap. 15. He ascended into Heaven, and sitteth on the right hand of God the Father, *&c.* *p.* 113
Chap. 16. From thence he shall come to Judge the Quick and the Dead, *p.* 116
Chap. 17. I Believe in the Holy Ghost, *p.* 123
Chap. 18. The holy Catholick Church, *p.* 130
Chap. 19. The Communion of Saints, *p.* 136
Chap. 20. The Forgiveness of Sins, *p.* 144
Chap. 21. The Resurrection of the Body, *p.* 154
Chap. 22. The Life everlasting. *p.* 165

Chap. 23. *What is the true Use of the Lords Prayer,* p. 173
Chap. 24. Our Father which art in Heaven, *Expounded.* *p.* 177
Chap. 25. Hallowed be thy Name. *p.* 182
Chap. 26. Thy Kingdom come, *p.* 198
Chap. 27. Thy Will be done on Earth as it is in Heaven, *p.* 209
Chap. 28. Give us this day our daily Bread, *p.* 213
Chap. 29. Forgive us our Trespasses, as we forgive, *&c.* *p.* 219
Chap. 30. Lead us not into Temptation, but deli-

deliver us from evil. p. 224
Chap. 31. For thine is the Kingdom, the Power, and the Glory for ever, *Amen.* p. 227

Chap. 32. *Of the Ten Commmandments in general,* p. 229
Chap. 33. *Of the Preface to the Decalogue,* p. 233
Chap. 34. *Of the first Commandement,* p. 239
Chap. 35. *Of the second Commandement,* p. 251
Chap. 36. *Of the third Commandement,* p. 262
Chap. 37. *Of the fourth Commandement,* p. 273
Chap. 38. *Of the fifth Commandement,* p. 290
Chap. 39. *Of the sixth Commandement,* p. 314
Chap. 40. *Of the seventh Commandement,* p. 324
Chap. 41. *Of the eighth Commandement,* p. 337
Chap. 42. *Of the ninth Commandement,* p. 353
Chap. 43. *Of the tenth Commandement,* p. 365

Chap. 44. *Of the Sacred Ministry, Church and Worship,* p. 380
Chap. 45. *Of Baptism,* p. 392
Chap. 46. *Of the Sacrament of Christs sacrificed Body and Blood,* p. 412
Chap. 47. *How to prepare for a safe and Comfortable Death.* p. 432

Amend

Amend these misprintings with your Pens.

PAge 31. line 21. for [*the*] read [*that*] p. 58. l. 24. r. [*maketh*] p. 95. l. 21. for [*least*] r. [*last*] p. 99. l. 6. for [*light*] r. [*sight*] p. 166. l. 3. blot out [*with Henoch*] p. 200. l. 10. for [*were*] r. [*where*] p. 202. l. 8. r. [*every*] p. 208. l. 6. blot out [*for*] p. 374. l. 31. for [*any*] r. [*my.*]

In some places the same things are repeated, the occasions being divers, and the Author having not strength and time to correct the Copy.

Books of Mr. Baxter's *sold by* T. Parkhurst *at the* Bible *and* three Crowns *at the lower end of* Cheapside, *near* Mercers-Chappel.

1. *Christian Directory*, or Body of Practical Divinity.

2. *Catholick Theologie*, in three Parts: 1. Pacifying Principles: 2. Pacifying Practices: 3. Pacifying Disputations. *fol.*

3. *Life of Faith*, in three parts: 1. Sermon on *Heb.* 11. Preached before his Majesty, publisht by his Command. 2. Instructions for Confirming Believers in the Christian Faith. 3. Directions to live by Faith. *Quarto.*

4. Disputations of Original Sin. *Octav.*

5. An Apology for the *Nonconformists* Ministry. *Quarto.*

6. Which is the True Church: A Defence of Protestantism against Popery.

7. An Answer to Mr. *Dodwell*, confuting an Universal Church-Supremacy; and defending Dr. *Isaac Barrow* against it.

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THE

THE CATECHIZING OF FAMILIES:

OR, A TEACHER of HOUSHOLDERS How to Teach their Houſholds.

Uſeful alſo to *School-Maſters* and *Tutors* of Youth.

The Queſtions are the *Learners* and the Anſwers the *Teachers*.

CHAP. I.

The Introduction.

Qu. 1. *WHat is it which muſt be Taught and Learned?*

Anſ. All muſt be Taught and muſt Learn, 1. What to *Know and Believe*: 2. What

to *Love* and *Chooſe* and Hope for: 3. What they muſt *Do* or *Practice*:(*a*)

Q. 2. *What is it that we muſt Learn to know, and believe?*

A. We muſt Learn to know *our ſelves* and our *concerns*. (*b*)

Q. 3. *What muſt we know of* our ſelves.

A. We muſt know *what we are*, and *what Condition* we are in. (*c*)

Q. 4. *What mean you by our concerns which we muſt know?*

A. We muſt know, 1. *Whence* we are, or who made us: 2. And whither we are going, or for what End he made us: 3. And which is the way, or what means muſt be uſed to attain that end. (*d*)

Q. 5. *What muſt we Learn to Love, and Chooſe, and Hope for?*

A. We muſt learn to Love beſt that which is Beſt in it ſelf, and beſt to us and others, and to chooſe the means by which it muſt be attained: which implyeth Hating and Refuſing the contraries.(*e*)

Q. 6. *What muſt we learn to practiſe?*

A. We muſt Practiſe the means to obtain the End of our lives, and that is our Obedience to Him that made us.(*f*)

Q. 7. *Cannot we learn this of our ſelves without Teachers?*

A. There is ſome part of this which Nature it ſelf will teach you as ſoon as you come to the

(*a*) *Pſal.* 25. 4, 5. & 27. 11. & 119. 12, 33, 66. (*b*) *Job.* 34. 32. (*c*) *Heb.* 6. 1, 2, 3. (*d*) *Tit.* 2. 3. (*e*) *Pſal.* 34. 11. & 32. 8. (*f*) 1 *Kin.* 8. 36. *Mic.* 4. 2.

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free uſe of Reaſon, and look about you in the World: And there is ſome part of it that Nature alone will not teach you, without a higher Teaching from above: And even that which Nature teacheth you, you have alſo need of a Teachers help to Learn it ſpeedily and truly. For Nature doth not Teach all things alike eaſily, ſpeedily and ſurely: It quickly teacheth a Child to ſuck: It quickly teacheth us to eat and drink, and go and talk: And yet here there is need of help: Children learn not to ſpeak without teaching. It teacheth men how to do their worldly buſineſs: And yet they have need of Maſters to teach it them, and will ſerve an Apprentiſhip to learn. Some things Nature will teach to none but good wits, upon diligent ſearch and ſtudy, and honeſt willingneſs to know; which Dullards, and ſlothful, and Bad men teach not. (*g*)

Q. 8. *Who be they that muſt Teach? and who muſt Learn?*

A. None is able to *Teach* more than they *Know* themſelves; And all that are Ignorant have need to Learn. But Nature hath put all Children under a neceſſity of Learning; for though they are born with a Capacity to know, yet not with actual knowledge: And Nature hath made it the duty of Parents to be the Teachers of their Children firſt, and then to get the help of others. (*h*)

Q. 9. *May we give over Learning when we are paſt Childhood?* (*i*)

(*g*) *Iſa.* 28. 26. 1 *Cor.* 11. 14. *Job* 12. 7, 8. *Heb.* 5. 12. 2 *Tim.* 2. 2. *Job* 32. 17. *Tit.* 2. 21. *Deut.* 6. 7, 8. & 11. 19, 20. *Pro.* 1. 5. & 9. 9. & 6. 21, 23.

A. No: We muſt go on to Learn as long a we live: For we know but in part, and therefor ſtill have need of more. But thoſe that have neg lected to Learn in their Childhood, have moſ need of all; it being moſt ſinful and unnatural t be ignorant at full age; and ſignifieth great neg lect. (*k*)

Q. 10. *Who muſt teach us at Age?*

A. Parents and Maſters muſt teach their Houſe holds; and Publick Teachers are Officers to Teac all publickly; And all that have Wiſdom, ſhoul take all fit opportunities in Charity to teach an edifie one another: *Knowledge* and *Goodneſs* hav a communicative nature. (*l*)

Q. 11. *How muſt Parents teach their houſholds?*

A. Very familiarly and plainly, according t their capacities, beginning with the plain and n ceſſary things, and this is it which we call Cat chizing: which is nothing but the chooſing out the few, plain, neceſſary matters from all the re and in due method or order teaching them to th ignorant. (*m*)

Q. 12. *What need we Catechiſms while we ha the Bible?*

A. Becauſe the Bible containeth all the who body of Religious Truths; which the ripeſt Chr ſtians ſhould know; but are not all of equal neceſſit to Salvation, with the greateſt points: And it ca not be expected that ignorant perſons can cull o theſe moſt neceſſary points from the reſt, witho

(*k*) *Pſal.* 119. 59. *Heb.* 5. 11, 12. *Pro.* 5. 13. (*l*) *Gal.* 6. *Deut.* 6. 7. 1 *Tim.* 2. 7. 2 *Tim.* 1. 11. *Eph.* 4. 11. *Tit.* 2. (*m*) *Heb.* 3. 13. *Ezr.* 7. 25. *Col.* 3. 16. *Heb.* 5. 11, & 6. 1. 2. 2 *Tim.* 1. 13.

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help: A man is not a man without a Head and Heart: But he may be a man if he loſe a finger or a hand, but not an intire man; Nor a comely man without Hair, Nails and Natures Ornaments. So a man cannot be a Chriſtian, or a good or happy man, without the Great, moſt neceſſary points in the Bible, nor an intire Chriſtian without the reſt. Life and Death lyeth not on all alike. And the skilful muſt gather the moſt neceſſary for the ignorant; which is a Catechiſme. (*n*)

Q. 13. *But is not Knowledge the gift of God?*

A. Yes: but he giveth it by means: Three things muſt concurr: 1. A right preſenting to the Learner, which is the Teachers work: 2. A fitneſs in the Learner, by capacity, willingneſs and diligence. 3. The bleſſing of God, without which no man can be wiſe.(*o*)

And therefore three ſorts will be ignorant and Erroneous: 1. Thoſe that have not the happineſs of true Teachers, nor Truth preſented to them. 2. Thoſe that by ſottiſhneſs, pride, ſenſuality, malignity or ſloth, are uncapable or unwilling to learn. 3. Thoſe that by wilful ſinning againſt God are deprived of the neceſſary bleſſing of his help and Illumination. (*p*)

(*n*) *Mat.* 11. 30, 31, 33. *Mat.* 19. 19. *&* 22. 37, 39. *Rom.* 13. 9. *Mat.* 28. 19. *Mat.* 23. 23. *Jam.* 1. 27. (*o*) *Iſ.* 30, 29. *Mat.* 28. 19, 20. 1 *Tim.* 1. 3. *&* 3. 2. *&* 6. 2, 3. (*p*) 2 *Tim.* 2. 2. 24. *Act.* 20. 20. 2 *Tim.* 3. 17. *Heb.* 5. 12, 13. 1 *Jo.* 2. 27. 1 *Theſ.* 4. 9.

CHAP. II.

How to know our ſelves by Nature.

Qu. 1. *What is the firſt thing that a man muſt know?*

Anſ. The firſt in *Being* and *Excellency* is GOD: But the firſt in *Time known by Man*, or the loweſt ſtep where our Knowledge beginneth, are the *ſenſible* things near us, (which we ſee, hear, feel, &c.) and eſpecially our ſelves. (*a*)

Q. 2. *What know we of the things which we ſee and feel*, &c?

A. A Man of ſound ſenſes and underſtanding knoweth them to be ſuch as Senſe apprehendeth, while they are rightly ſet before him; the Eye ſeeth Light and Colours, the Ear heareth Sounds and words, and ſo of the reſt; and the ſound Underſtanding judgeth them to be ſuch as the ſenſe perceiveth, unleſs diſtance or falſe *Mediums* deceive us. (*b*)

Q. 3. *But how know you that ſenſe is not deceived? you ſay that is Bread and Wine in the Sacrament, which the Papiſts ſay is not?*

A. God hath given us no other faculties but Senſe, by which to judge of ſenſible things, as Light and Darkneſs, Heat and Cold, Sweet and Bitter, Soft and Hard, &c. Therefore if we be here deceived, God is our Deceiver, and we are remedileſs; even Faith and Reaſon ſuppoſe our Senſes, and their true Perception; and if that firſt Perception

(*a*) 1 *Jo.* 1. 1, 2, 3. *Act.* 1. 3. & 4. 20. & 26. 16. (*b*) *Joh.* 20. 20, 25, 27.

be

be falſe, Faith and Reaſon could be no truer: God expecteth not that we ſhould Judge by other Faculties than ſuch as he hath given us for the Perception of thoſe Objects.

Q. 4. *What doth a Man firſt perceive of himſelf?*

A. We firſt feel that we *are* real *Beings*; and we perceive that we uſe and have our Senſes, that we See, Hear, Feel, Smell, Taſte; and then we perceive that we *Underſtand* and *Think* of the things ſo Seen, Felt, *&c.* And that we gather one thing from another, and that we Love *Good*, and Hate *Evil*; and *Chooſe*, *Refuſe*, and *Do* accordingly.

Q. 5. *What do you next know of your ſelves?*

A. When we perceive that we *See*, *Feel*, &c. and *Think*, *Love*, *Hate*, &c. we know that *we have* a Power of Soul to do all this, for no one doth that which he is not made able to do.

Q. 6. *And what do you next know of your ſelf?*

A. When I know what I *Do*, and that I *can* do it, I know next that I am a *Subſtance* endued with this *Power*; for *nothing* hath no *Power* nor *Act*, it can do nothing.

Q. 7. *What know you next of your ſelf?*

A. I know that this Subſtance which Thinketh, Underſtandeth and Willeth, is an *unſeen Subſtance*, for neither I nor any mortal Man ſeeth it, and that is it which is called a *Spirit*.

Q. 8. *What next perceive you of your ſelf?*

A. I Perceive that in this one Subſtance there is a *Threefold Power*, marvellouſly but *One*, and yet *Three* as Named from the Objects and Effects, that is, 1. A *Power* of *meer Growing motion*, common to Plants. 2. A *Power* of *Senſe* common to *Beaſts*.

3. And a Power of *Underſtanding* and *Reaſon* about things above Senſe, proper to a Man; three Powers in one ſpiritual Subſtance.

Q. 9. *What elſe do you find in your ſelf?*

A. I find that my ſpiritual Subſtance as Intellectual, hath alſo a *Threefold Power* in one, that is, 1. *Intellectual Life*, by which I move and act my faculties, and execute my purpoſes. 2. *Underſtanding*. 3. And *Will*, and that theſe are marvellouſly diverſe, and yet one.

Q. 10. *What elſe find you by your ſelf?*

A. I find that this unſeen Spirit is here United to a humane Body, and is in Love with it, and careth for it, and is much limited by it, in its Perceivings, Willings and Workings; and ſo that a Man is an Incorporate Underſtanding Spirit, or a humane Soul and Body.

Q. 11. *What elſe perceive you by your ſelf?*

A. I perceive that my higher Powers are given me to rule the lower, my Reaſon to rule my Senſes and Appetite, my Soul to rule and uſe my Body, as Man is made to rule the *Beaſts*.

Q. 12. *What know you of your ſelf as related to others?*

A. I ſee that I am a Member of the World of Mankind, and that others are better than I, and multitudes better than one; and that the Welfare of Mankind depends much on their Duty to one another; and therefore that I ſhould Love all according to their worth, and faithfully endeavour the good of all.

Q. 13. *What elſe know you of your ſelf?*

A. I know that I made not my ſelf, and maintain not my ſelf in Life and Safety, and therefore that

that another made me and maintaineth me; and I know that I muſt Die by the Separation of my Soul and Body.

Q. 14. *And can we tell what then becomes of the Soul?*

A. I am now to tell you but how much of it our Nature tells us, the reſt I ſhall tell you afterward; we may know, 1. That the Soul being a *Subſtance* in the Body, will be a *Subſtance* out of it, unleſs God ſhould deſtroy it, which we have no cauſe to think he will. 2. That *Life*, *Underſtanding* and *Will* being its very *Nature*, it will be the ſame after Death, and not a thing of ſome other kind. 3. That the Soul being *naturally Active*, and the World full of Objects, it will not be a ſleepy or unactive thing. 4. That its *Nature* here being to mind its Intereſt in another Life, by *Hopes* or *Fears* of what will follow, God made not its Nature ſuch in vain, and therefore that Good or Evil in the Life that's next will be the Lot of all.

CHAP. III.

Of the Natural Knowledge of GOD and Heaven.

Qu. 1. *YOu have told me how we know the things which we ſee and feel, without us and within us: But how can we know any things which we neither ſee nor feel, but are quite above us?*

A. By certain *Effects* and *Signs* which notifie them: How little elſe did man differ from a Beaſt; if

if he knew no more than he ſeeth and feeleth? Beſides what we know from others that have ſeen; you ſee not now that the Sun will riſe to morrow, or that Man muſt die: you ſee not *Italy*, *Spain*, *France*; You ſee no mans Soul: And yet we certainly know that ſuch things are and will be.

Q. 2. *How know you that there is any thing above us, but what we ſee?*

A. 1. We ſee ſuch things done here on Earth, which nothing doth or can do which is ſeen. What thing that is ſeen can give all Men and Beaſts their life and ſenſe and ſafety? and ſo marvellouſly form the bodies of all, and govern all the matters of the World? 2. We ſee that the ſpaces above us, where Sun, Moon and Stars are, are ſo vaſt, that all this Earth is not ſo much to them, as one Inch is to all this Land: And we ſee that the Regions above us, excel in the glory of purity and ſplendor: And when this dark ſpot of Earth hath ſo many millions of Men, can we doubt whether thoſe vaſt and glorious parts are better inhabited? 3. And we find that the groſſeſt things are the baſeſt, and the moſt *inviſible* the moſt Powerful and Noble; as our *Souls* are above our Bodies: And therefore the moſt vaſt and Glorious Worlds above us, muſt have the moſt inviſible, powerful, noble inhabitants.

Q. 3. *But how know you what thoſe Spirits above us are?*

A. 1. We partly know what they *are*, by what *they do* with us on *Earth*. 2. We know much what they are, by the Knowledge of our ſelves. If our Souls are *Inviſible Spirits*, *eſſentiated by* the *Power* of *Life*, *Underſtanding* and *Will*, the Spirits above

above us can be no leſs, but either ſuch or more excellent. And he that made us, muſt needs be more excellent than his work.

Q. 4. *How know you who made us?*

A. He that made all things, muſt needs be our Maker, that is, GOD; (*a*)

Q. 5. *What mean you by God? And what is He?*

A. I mean, *The Eternal, Infinite, Glorious Spirit*, and *Life*, moſt *Perfect* in *Active Power, Underſtanding* and *Will*, *Of whom, and by whom*, and *to whom are all things*; *being* the *Creator, Governour and End of all.* This is that God whom All things do declare.

Q. 6. *How know you that there is ſuch a God?*

A. By his works; (And I ſhall afterwards tell it you more fully by his Word.) Man did not make himſelf; Beaſts, Birds, Fiſhes, Trees and Plants make not themſelves: The Earth, and Water, and Air made not themſelves: And if the Souls of men have a maker, the Spirits next above them muſt have a Maker: and ſo on, till you come to a firſt Cauſe that was made by none. There muſt be a firſt Cauſe, and there can be but one.

Q. 7. *Why may there not be many Gods, or Spirits, that were made by none, but are Eternally of themſelves?*

A. Becauſe it is a Contradiction; The ſame would be both perfect and imperfect: Perfect, becauſe he is of himſelf Eternally, without a cauſe, and ſo dependent upon none: And yet *Imperfect*, becauſe he hath but a *Part* of that *Being* that is

(*a*) *Rom.* 1. 19, 20, 21.

ſaid

ſaid to be perfect: For *many* are more than *One*, and all make up the abſolute, perfect being, and *One* of them is but a *Part* of all: And to be a *Part* is to be Imperfect. However, many ſubordinate Created Spirits may unfitly be called Gods, there can be but *one uncreated* God in the firſt and proper ſence.

Q. 8. *How know you that God is Eternal, without Beginning?*

A. Becauſe elſe there was a time when there was Nothing; if there were a time when there was no God. And then there never would have been any thing: For nothing can make nothing.

Q. 9. *But how can man conceive of an Eternal uncauſed Being?*

A. That ſuch a GOD there is, is the moſt certain eaſie Truth, and that he hath all the Perfection before deſcribed: But neither Man nor Angel can know him Comprehenſively.

Q. 10. *What mean you by his* Infiniteneſs?

A. That his *Being* and Perfection have no limits or meaſure, but incomprehenſibly comprehend all Place and Beings.

Q. 11. *What is this GOD to us?*

A. He is our *Maker*; and therefore our *abſolute Owner*, our *Supream Ruler*, and our *Chief Benefactor* and *Ultimate End.*

Q. 12. *And how ſtand we related to him? what duty do we owe him? and what may we expect from him?*

A. We are his Creatures; and all that we are and have is of him; we are his Subjects, made with Life, Reaſon and Free-will, to be ruled by him: He is the Infinite Good, and Love it ſelf.

There-

Therefore we owe him perfect Reſignation, perfect Obedience, and perfect Complacency and Love: All that we are, and all that we have, and all that we can doe, is due to him in the way of our Obedience; to pay which, is our own Rectitude and Felicity as it is our Duty: But all this you muſt much better learn from his *Word*, than Nature alone can teach it you. Though Mans Nature and the frame of Nature about us, ſo fully proveth what I have ſaid, as leaveth all the Ungodly without excuſe.

CHAP. IV.

Of Gods Kingdom, and Government of Man, and Providence.

Q. 1. *I Perceive that nothing more concerneth us, than to know GOD and our Relation and Duty to him, and what hope we have from him; Therefore I pray you open it to me more fully: And firſt tell me* Where God is?

A. GOD being *Infinite* is not confined in any *Place*, but all *Place* and *things* are in GOD; and he is abſent from none, but as near to every thing, as it is to it ſelf.

Q. 2. *Why then do you ſay that* he is in Heaven; *if he be* as much *on Earth, and every where?*

A. GOD is not more or leſs in one place than another in his Being, but he is apparent and known to us by his *Working*, and ſo we ſay *He is in Heaven*, as he there *Worketh* and *Shineth* forth to the moſt bleſſed Creatures in *Heavenly Glory*. As we ſay

ſay the Sun is where it ſhineth; Or, to uſe a more apt Compariſon, the Soul of Man is indiviſibly in the whole Body, but it doth not *Work* in all parts alike; it underſtandeth not in the Foot, but in the Head; it Seeth not, Heareth not, Taſteth not, and ſmelleth not in the Fingers or lower parts, but in the Eye, the Ear, and other Senſes in the Head; and therefore when we talk to a man, it is his Soul that we talk to, and not his Fleſh, and yet we look him in the Face; not as if the Soul were no where but in the Face or Head, but becauſe it only worketh and appeareth there by thoſe Senſes and that Underſtanding which we Converſe with: Even ſo we look up to Heaven when we ſpeak to God; not as if he were no where elſe, but becauſe Heaven is the place of his glorious Appearing and Operation, and as the Head and Face of the World where all true Glory and Felicity is, and from whence it deſcendeth to this Earth, as the Beams of the Sun do from its glorious Center.

Q. 3. *You begin to make me think that GOD is the SOUL of the WORLD, and that we muſt conceive of him in the World, as we do of the Soul of Man in his Body.*

A. You cannot better Conceive of GOD, ſo you will but take in the points of Difference, which are very great; for no Creature known to us, doth reſemble God without vaſt Difference.

The Differences are ſuch as theſe. Firſt, The Soul is *part* of the Man, but God is not a part of the World, or of Being: For to be a part, is to be leſs than the whole, and ſo to be Imperfect. Secondly, We cannot ſay that the Soul is any where out of the Body, but the World is Finite, and God is

is Infinite, and therefore God is not Confined to the World. 3. The Soul ruleth not a Body that hath a diſtinct Underſtanding and Free Will of its own to receive its Laws, and therefore ruleth it not by proper Law, but by deſpotical Motion: But God ruleth men that have Underſtanding and Free Will of their own to know and receive his Laws, and therefore he ruleth them partly by a Law. 4. The Soul doth not uſe another Soul under it to rule the Body, but GOD maketh uſe of Superiour Spirits to move and rule things and Perſons below them, ſo that there is great difference between Gods ruling the World, and the Souls ruling the Body.

But yet there is great likeneſs alſo. 1. God is as near every part of the World, as the Soul is near the Body. 2. God is as truely and fully the Cauſe of all the Actions and Changes of the World, (except ſin which Free Will left to it ſelf committeth) as the Soul is the Cauſe of the Actions and Changes of the Body. 3. The Body is no more lifeleſs without the Soul, than the World would be without God. Yea, God giveth all its Being to the World, and without him it would be nothing, and in this he further differeth from the Soul, which giveth not material being to the Body.

So that you may well conceive of GOD as the SOUL of the World, ſo you will but put in that he is *far more.*

Q. 4. *Is it not below God to concern himſelf with theſe lower things? Doth he not leave them to thoſe that are under him?*

A. It is below God to be unconcerned about any part, even the leaſt of his own works. Men are narrow Creatures, and can be but in one place at

at once, and therefore muſt do that by others which they cannot do themſelves, at leaſt without trouble: But God is infinite, and preſent with all Creatures; and as nothing is in being without him, ſo nothing can move without him.

Q. 5. *By this you make God to do all things Immediately, whereas we ſee he works by means and ſecond cauſes: He giveth us light and heat by the Sun; he upholdeth us by the Earth,* &c.

A. The word *Immediate* ſometime ſignifieth, *A cauſe that hath no other cauſe under it:* So the Sun is the immediate cauſe of the emanation of its beams of Light. And ſo God is not alwaies an Immediate Cauſe; that is, He hath other cauſes under him: But ſometime, *Immediate* ſignifieth that which is *next* a thing, having nothing between them. And ſo God doth all things *Immediately*: For he is, and he acteth as near us as we to our ſelves, and nothing is between him and us: He is as near the perſon and the Effect, when he uſeth Second Cauſes as when he uſeth none.

Q. 6. *But is it not a debaſing GOD to make his Providence the cauſe of every motion of a Worm, a Bird, a Fly, and to mind and move ſuch contemptible things: and ſo to mind the thoughts of man?*

A. It is a debaſing God to think that he is like a finite Creature, abſent, or inſufficient for any of his Creatures. That there is not the leaſt thing or motion ſo ſmall, as to be done without him, is moſt certain to him that will conſider, 1. That Gods very Eſſence is every where: And wherever he is, he is himſelf, that is, moſt Powerful, Wiſe and Good: And if ſuch a God be as near to every Action as the moſt immediate Actor is, ſo that

in

in him they all Live, and Move, and Be, how can he be thought to have no hand in it, as to Providence or cauſality?

2. And it's certain that God upholds continually the very Being of every thing that moveth, and all the Power by which they move: For that which had no Being but from him, can have none continued but by him: That which could not make it ſelf, cannot continue it ſelf: Should not God by his cauſality continue their being, every Creature would turn to nothing. For there can be nothing without a Cauſe, but the firſt Cauſe which is GOD.

3. And it is all one to *Infiniteneſs* to mind every Creature and motion in the World, and to cauſe and rule the leaſt, as it is to cauſe and rule but one. God is as ſufficient for all the World, even every Fly and Worm, as if he had but One to mind. Seeing then that he is as preſent with every Creature as it is with it ſelf, and it hath not the leaſt power but what he continually giveth it, and cannot move at all but by him, and he is as ſufficient for All as for One, it's unreaſonable to think that the leaſt thing is done without him. Is it a diſhonour to the Sun that every Eye, even of Flies, and Ants, and Toads, and Snakes, as well as Men, do ſee by the light of it? or that it ſhineth at once upon every pile of Graſs and Atome? This is but the certain Effect of Gods Infinitene's and Perfection.

Q. 7. *How doth God Govern all things?*

A. He Governeth ſeveral things according to their ſeveral Natures which he hath made: Lifeleſs things by their natural Inclinations, and by moving

force; Things that have *ſenſe* by their ſenſitive Inclinations, and by their objects, and by conſtraint; And Reaſonable Creatures by their Principles, and by Laws and Moral Rules: And all things by his Infinite Power, Wiſdom and Will, as being every one parts of one World, which is his *Kingdom*: Eſpecially Man.

Q. 8. *What is* Gods Kingdom? *and why do you call him our King?*

A. I call him our *King*, becauſe, 1. He only hath abſolute *Right*, *Power* and *Fitneſs* to be our Supream Ruler: 2. And he doth actually Rule us as our Soveraign. And in this KINGDOM. 1. GOD is the Only Supream King and Head. 2. Angels or Glorified Spirits and Men are the Subjects: 3. All the Bruits and lifeleſs Creatures are the Furniture, and goods and utenſils. 4. Devils and Rebellious Wicked men, are the Enemies, to be oppoſed and overcome.

Q. 9. *How doth GOD govern Man on Earth?*

A. 1. The *Power* of God, our Lord, Owner and Mover, moveth us, and diſpoſeth of us, as he doth of all things, to the fullfilling of his Will. 2. The *Wiſdom* of God our *King*, doth give us ſound Doctrine, and holy and juſt Laws, with Rewards and Penalties, and he will Judge men and execute accordingly. 3. And the Love of our Heavenly Father doth furniſh us with all neceſſary bleſſings, help us, accept us, and prepare us for the Heavenly Kingdom.

Q. 10. *Why is man Ruled by Laws rather than Beaſts and other things?*

A. Becauſe man hath *Reaſon*, and Free-will, which maketh them Subjects capable of Laws, which Beaſts are not. Q. 11. *What*

Q. 11. *What is that Free-will which fits us to be Subjects?*

A. It is a Will made by God able to determine it ſelf, by Gods neceſſary help, to chooſe Good and refuſe Evil, underſtood to be ſuch, without any neceſſitating Predetermination by any other.

CHAP. V.

Of Gods Law of Nature, and Natural Officers.

Qu. 1. *BY what Laws doth God Govern the World?*

Anſ. How he Governeth the Spirits above us, whether by any Law beſides the immediate Revelation of his Will ſeen in the face of his Glory, or how elſe, is not much known to us, becauſe it doth not concern us. But this lower World of man he Governeth by the *Law of Nature*, and by a Law of Supernatural Revelation, given by his Spirit or by Meſſengers from Heaven.

Q. 2. *What is it that you Call the Law of Nature?*

A. In a large and improper ſence ſome call the inclinations, and forcing or naturally moving Cauſes of any Creatures, by the name of a Law: And ſo they ſay that Beaſts and Birds are moved by the Law of their Nature; and that Stones ſink downward, and the Fire goeth upward by the Law of Nature. But this is no Law in the pro-

per ſence which we are ſpeaking of, whatever you Call it.

Q. 3. *What is it then that you Call A* Law?

A. Any Signification of the Will of the Ruler purpoſely given to the Subject, that thereby he may know and be bound to his Duty, and know his Reward or Puniſhment due. Or any ſignification of the Rulers will for the Government of Subjects, conſtituting what ſhall be Due from them, and to them. A Rule to live by, and the Rule by which we muſt be judged.

Q. 4. *What then is Gods Law of Nature, made for man?*

A. It is the ſignification of Gods Governing Will, by the Nature of man himſelf, and of all other Creatures known to man, in which God declareth to man his Duty and his reward or puniſhment.

Q. 5. *How can a man know Gods Will and our duty by his* Nature, *and by all other Works of God about us?*

A. In ſome things as ſurely as by words or writings; but in other things more darkly. I am ſure that my *Nature* is made to Know and Love Truth and Goodneſs, and to deſire and ſeek my own Felicity: My *Nature* tells me that I was not made by my ſelf, and do not live by my Self, and therefore that I am not my own, but his that made me: All things ſhew me that there is a God who muſt needs be *Greater*, *Wiſer* and *Better* than all his Creatures, and therefore ought to be moſt Honoured, Feared, Loved and Obeyed: I ſee multitudes of perſons of the ſame Nature with me, and therefore obliged to the ſame duty to God

God; I ſee much of Gods work in them which is Good, and therefore to be Loved: And I ſee that we are all parts of one World, and made to be uſeful to one another: Theſe and many ſuch things the Reaſon of man may diſcern in himſelf and other works of God.

Q. 6. *But I thought the Law of Nature had been every mans natural temper and diſpoſition, which inclineth him to action: And you make it to be only a notifying ſign of duty.*

A. Figuratively, ſome call *every Inclination* a Law, but it's no ſuch thing that we are ſpeaking of: Only a mans natural Inclination among other ſigns may notifie his duty. But I hope you cannot think that a mans vicious Inclination is Gods Law: Then you would make Original ſin, and the work of the Devil to be Gods Law. One mans ſinful diſtemper of Soul, and another mans bodily diſtemper (the fruit of ſin) inclineth him to wrath, to luſt, to idleneſs, to ſinful ſports, or drinking, or gluttony: And theſe are ſo far from being Gods Law of Nature, that they are the contraries, and the Law of Satan in our members, rebelling againſt the Law of God. And though the good Inclinations of our common Nature (to Juſtice, Peace, Temperance) be by ſome called *The Law of Nature*, it is not as they are *Inclinations*, but as from them we may know our duty.

Q. 7. *Hath God any* Natural Officers *under him in governing man? I pray you tell me how far Mans Power is of God?*

A. God hath ſet up divers ſorts of humane Governing Powers under him in the World, which all have their place and order aſſigned them; ſome

by Nature, as entire; some by the Law of Nature since the Fall, and some by supernatural Revelation, (which is not to be here spoken to, but afterward.)

Q. 8. *Because I have heard some say that God made no Government, but men do it by consent for their necessity, I pray you shew me what Government God made by Nature, and in what order?*

A. 1. Next to Gods own Governing Right which is the first, God hath made every man a Governour of himself. For God made him with some faculties which must *be ruled* (as the Appetite, Senses, and Tongue, and other bodily members, yea and Passions too,) and with some which must *Rule* the rest, (as the Understanding by guidance, and the Will by command.) And this *self-governing* power, is so necessary and Natural, that no man can take it from us, or forbid us the due exercise of it, any more than they can bind us to sin or to self-destruction.

Q. 9. *Which is the next humane Power in order?*

A. 2. The Governing power of the Husband over the Wife; whose very *nature* as well as Original shews that she was made to be Subject, though under the Law of Love.

Q. 10. *But is not this by* consent *rather than by* nature?

A. It is by Consent that a woman is married: but when she hath made her self a Wife, *Nature* maketh her a Subject; unless madness or disability make the man unmeet for his place.

Q. 11. *Which is the next sort of Natural Government?*

A. 3. The *Parents* Government of their Children:

dren: Nature maketh it the duty of Parents to rule, and of Children to obey. And though ſome have been ſo unnatural as to deny this, and ſay that Children owe nothing but reverence and gratitude, yet there is no danger of the common prevalency of ſuch a Hereſie, which the nature of all mankind confuteth, ſave that licentious Youth will take advantage of it to diſobey their Parents to pleaſe their luſts.

Q. 12. *What is the humane Government which Gods Law of Nature hath inſtituted to man ſince his fall and corruption?*

A. 4. That is to be afterward explained: But Magiſtracy, or Civil Government is certainly of Natural Inſtitution, though it is uncertain how God would have governed Man in ſuch Societies by man, if they had not ſinned. The Law of Nature teacheth man the neceſſity of Civil Society, and of Government therein; and therefore obligeth man thereto.

Q. 13. *This ſeemeth to be but the effect of mens own perceived neceſſity, and ſo to be but their arbitrary choice.*

A. Their *Neceſſity* is *Natural*, and the *notice of it* is Natural, and the *deſire* of *Remedy* is natural, and the *fitneſs* of *Magiſtracy* to its uſe is natural: Therefore it is the Law of God in Nature that bindeth them to chooſe and uſe it: And if any Countrey ſhould chooſe to live without Magiſtracy, they would ſin againſt the Law of Nature, and their own good.

Q. 14. *But I have heard that God hath made no Law what Form of Civil Government ſhall be uſed, but left it to every Countreys choice.*

A. God hath by nature made it neceſſary that

there be Magiſtracy; that is, ſome men in power over Societies to enforce the obedience of Gods own common Laws, and to make their ſubordinate Laws about undetermined mutable matters to that end, for the honour of God and the Good of the Society.

But, 1. Whether this Government ſhall be exerciſed by one or many: 2. And who ſhall be the Perſons, Gods Law hath left undetermined to humane Liberty: The *Form* and the *Perſons* are choſen, neither by the ſaid *perſons*, nor by the People only, but by the mutual conſent and contract of both: 3. And alſo by this contract the Degree of power and order of the exerciſe may be Stated and limited: But for all that, when humane conſent hath choſen the perſons, the eſſential Power of Governing in Subordination to Gods Laws, floweth (not from man, but) immediately from Gods Law of Nature.

Q. 15. *But what if theſe ſorts of Government prove croſs to one another; and Reaſon commandeth one thing, an Huſband another, a Parent another, and the Magiſtrate another; which muſt be obeyed?*

A. Each have their proper *Work* and *End*, which none of the other can forbid. Self-Government is the Reaſonable management of our own Faculties and actions in obedience to God, for our own Salvation. And no King or other can take this from us: And if they forbid us any neceſſary duty to God, or neceſſary Means of our Salvation, they do it without Authority, and are not to be therein obeyed.

A Husbands power to govern his Wife, is for the neceſſary

neceſſary Ends of their Relation, which the King hath no power to forbid. A Parents power to rule his Children, is for the Neceſſary Education of them for the welfare of Soul and Body; and the King hath no power to forbid it. Should he forbid Parents to feed their Children, or teach them Gods Laws, or to chooſe for them Orthodox fit Tutors, Paſtors, and Church-Communion where God is lawfully worſhipped; and ſhould he command the Children to uſe the contrary, it is all Null and powerleſs.

But it belongeth to the *Magiſtrate only* (though not to *deſtroy* any of the three former Governments, which are all before his in Nature and Time, yet) to *Govern* them all, by directing the exerciſe of them in *lawful things* to the *common good.*

Q. 16. *How far doth the Law of Nature aſſure us of Gods rewards and puniſhments?*

A. As it aſſureth us that perfect man owed God perfect Obedience, Truſt and Love, ſo it certifieth us, 1. That this performed muſt needs be acceptable to God, and tend to the felicity of the Subject, ſeeing Gods Love is our Felicity. 2. And that ſinning againſt Gods Law deſerveth Puniſhment. 3. And that Governing Juſtice muſt make ſuch a difference between the obedient and the ſinner, as the Ends of Government require. 4. And ſeeing that before mans obedience or ſin, God made mans Soul of a Nature not tending to its own mortality, we have cauſe to expect that mans Rewards and Puniſhments ſhould be ſuitable to ſuch immortal Souls. For though he can make Bruits immortal, and can annihilate mans Soul or any Creature, yet we ſee that he keeps ſo cloſe to his Natural Eſtabliſhments, that we have no reaſon to think

think that he will croſs them here, and annihilate Souls to ſhorten their Rewards or Puniſhments.

Q. 17. *But doth Nature tell us what kind of Rewards and Puniſhments men have?*

A. The Faculties of the Soul being made in their Nature to know God in our degree, to Love him, to pleaſe him, and to reſt and rejoice herein, and this in the ſociety of wiſe and good and bleſſed joyful fellow Creatures, whom alſo our Nature is made to Love; it followeth that the Perfection of this Nature in theſe Inclinations and Actions, is that which God did make our Natures for, to be obtained by the obeying of his Laws.

And ſin being the Injurious contempt and forſaking of God, and the moſt hurtful malady of the Soul, and of Societies, and to others, it followeth that thoſe that have finally forſaken God, be without the happineſs of his Love, and Glory, and under the ſence of their ſin and his diſpleaſure; and that their own ſin will be their miſery, as diſeaſes are to the Body; and that the Societies and Perſons that by ſin they injured or infected, will ſomewhat contribute to their puniſhment. Happineſs to the good, and Miſery to the bad, the Light and Law of Nature teacheth man to expect: But all that I have taught you, is much more ſurely and fully known by *Supernatural Revelation.*

CHAP.

CHAP. VI.

Of Supernatural Revelation of Gods Will to Man, and of the Holy Scriptures or Bible.

Q. 1. *WHat do you call* Supernatural Revelation?

A. All that Revelation of Gods mind to man which is made by him extraordinarily, above what the common works of Nature do make known: Though perhaps God may uſe in it ſome Natural ſecond Cauſes in a way unknown to us. (*a*)

Q. 2. *How many wayes hath God thus Revealed his will to man?*

A. Many wayes: 1. By ſome *Voice* and *Signs* of his preſence, which we do not well know what Creature he uſed to it, whether Angels, or only at preſent cauſed that Voice and Glory. So he ſpake to *Adam* and *Eve*, and the Serpent, and to *Moſes* in the Mount, and Tabernacle, and in the cleft of the Rock, *Exod.* 34. And to *Abraham*, *Jacob*, &c. (*b*)

2. By Angels certainly appearing as ſent from God, and ſo he ſpake to *Abraham*, *Iſaac*, *Jacob*, *Lot*, *Moſes*, and to very many. (*c*)

(*a*) *Mat.* 11. 27, 25. *Luk.* 10. 22. *Deu.* 29. 29. *Mat.* 16. 17. 1 *Cor.* 2. 10. (*b*) *Eph.* 3. 5. 1 *Pet.* 1. 12. *Dan.* 2. 47, 22, 28, 29, *Am.* 3. 7. *Gal.* 1. 12. & 2. 2. (*c*) *Eph.* 3. 3.

3. By

3. By Viſions and Dreams in their Sleep, extraordinary. (*d*)

4. By the Viſion of ſome Signs from Heaven in their waking; As *Saul*, *Act.* 9. ſaw the Light that caſt him down. (*e*)

5. By Viſions and Voices in an extaſie: As *Paul* ſaw Paradiſe, and heard unutterable things; whether in the Body or out of the Body he knew not. And its like in ſuch a rapture *Daniel* and *John* had their Revelations.

6. By Chriſts own Voice, as he ſpake to men on Earth and *Paul* from Heaven.

7. By the ſight of Chriſt and Glory, as *Stephen* ſaw him.

8. By immediate Inſpiration to the minds of Prophets.

9. By theſe Prophets ſent as Meſſengers to others.

10. By certain uncontrolled Miracles.

11. By a convincing courſe of extraordinary works of Gods Providence: As when an Angel killed the Armies of Enemies, or when they kill'd one another in one night or day, *&c.*

12. By extraordinary works of God on the Souls of men: As when he ſuddenly overcometh the ſtrongeſt vicious habits and cuſtoms, and maketh multitudes new and holy perſons by ſuch improbable but aſſigned means, by which he promiſed to do it.

Q. 3. *Theſe are all excellent things, if we were ſure that they were not deceived, nor did deceive: But how ſhall we be ſure of that?*

A. Its one thing to ask, *How they themſelves*

(*d*) 1 *Cor.* 14. 6, 26. & (*e*) 2 *Cor.* 12. 1, 7.

were

were ſure that they were not deceived; and another thing to ask, *How we are or others may be ſure of it*: As to the firſt, they were ſure as men are of other things which they *ſee*, *hear*, *feel*, and *think*. I am ſure by ſenſe and intellectual Preception that I *ſee* the *light*, that I hear, feel, *think*, *&c.* The Revelation cometh to the perſon in its own convincing Evidence, as Light doth to the Eye. (*f*)

Q. 4. *They know what they ſee, hear, feel; but how were they ſure that it was of God, and not by ſome deceiving Cauſe?*

A. 1. God himſelf gave them the Evidence of this alſo in the Revelation, that it was from him and no deceit. But it is no more poſſible for any of us that never had ſuch a Revelation our ſelves, to know ſenſibly and formally what it is, and how they knew it, than it is for a man born blind to know how other men ſee, or what ſeeing is. 2. But moreover, they alſo were ſure that it was of God, by the proofs by which they make us ſure of it: And this leads us up to the other queſtion. (*g*)

Q. 5. *And a queſtion of unſpeakable moment it is*, How we can be ſure of ſuch prophetical Revelations delivered to us by others? *viz.*, That they were not deceived, nor deceive us?

A. It is of exceeding conſequence indeed, and therefore deſerveth to be underſtandingly conſidered and handled.

And here you muſt firſt conſider the difference of Revelation. Some were but made or ſent by

(*f*) 1 *Jo.* 1. 1, 2, 3. (*g*) *Heb.* 2. 3, 4.

Pro-

Prophets to ſome particular Perſons about a perſonal particular buſineſs, (as to *Abraham* that he ſhould have a Son, that *Sodom* ſhould be burnt; to *David*, that his Son ſhould be his puniſhment, his child die; to *Hezekiah*, that he ſhould recover, *&c.*) Theſe none were bound to know and believe, but the perſons concerned to whom they were revealed and ſent: (Till they were made publick afterwards.) But ſome Revelations were made for whole Countreys, and ſome for all the World, and that as Gods Laws or Covenants, which Life and *Death dependeth* on: And theſe muſt be accordingly made known to all.

Q. 6. *I perceive then that before we further enquire of the Certainty, I ſhould firſt ask you of the* Matter; *what things they be that* God *hath* ſupernaturally revealed to man, *eſpecially for us all?*

A. The particular *Revelations* to and about particular mens matters, are *many of them* recorded to us for *our notice:* But there may be *thouſands more* in the World, that we know not, nor are concerned to know: What Revelation God ever made to any perſons throughout the World (as what ſhould befall them, when they ſhould die,) what Wars or Plagues or Famine ſhould come, *&c.* little do we know: But what is recorded by God we know.

2. But as for his *Laws* and *Promiſes* which we are all concerned to know, I ſhall now but name and afterward open what God hath Revealed.

I. He revealed to *Adam* beſides the Law of Nature (which was perfecter and clearer to him than it is now to us) a trying Prohibiton to eat of the Fruit of the Tree of Knowledge, adding the

the Penalty of death to reſtrain him. (*h*)

II. He judged him after his Fall to ſome degree of Puniſhment, but declared his pardoning Mercy, and promiſed Victory to and by the Womans Seed in the War which they now engaged in with Satan, the Serpent and his ſeed. And he inſtituted Sacrificing to typifie the Means. (*i*)

III. He renewed this Covenant with *Noah* after the Flood.

IV. He made a ſpecial Promiſe to *Abraham*, to be the God of his Seed, as a Peculiar people choſen to him out of all the World; and that all Nations ſhould be bleſſed in his *ſeed*: And he inſtituted the Sacrament of Circumciſion to be the Seal and Symbole. (*k*)

V. When his Seed were multiplyed in *Egypt*, he brought them out, and in performance of this Promiſe made them a Holy Common-wealth as their Soveraign, and gave them at large a Law and Sub-governours; which as Political was proper to the people. (*l*)

VI. In the fulneſs of time God ſent his Son to reconcile man to God, to reveal his Love and Will moſt fully, and to make and Seal the Covenant of Grace in its laſt and beſt Edition, and as King to Rule and Judge the Redeemed, and Sanctifie, Juſtifie and Glorifie the Faithful.

(*h*) *Gen.* 2. 16, 17. *Gen.* 3. 15. (*i*) *Gen* 4. 4. *Gen.* 9. 1, 2, to 8. (*k*) *Gen.* 12. 2, 3. & 17. 1, 2, 4, 6, 7, 8, 9, 10, 11. (*l*) *Exod.* 2. &c. 20. &c.

Theſe

Theſe are the publick Laws and Covenants Supernaturally revealed. (*m*)

Q. 7. *Is it equally neceſſary to us to believe every word in the Bible? or is every word equally certain to us?*

A. All Truths are Truths, which is, to be *equally True* in themſelves: And ſo if by *certainty* you mean nothing but *infallible Truth*, every Truth is ſo certain; and all Gods words are True: But if by [*certain*] you mean that which is ſo *evident to us* that we may our ſelves be fully certain of the Truth, ſo the parts of Gods word have different degrees of Certainty. We ſuppoſe falſe Tranſlations and falſe Printings are none of Gods Word: Nor the Words of Satan or fallible men recited in the Bible, ſave only the hiſtorical Aſſertion that ſuch words were ſpoken by them. But that which is Gods Word indeed, is none of it ſo far void of proof, but that we may come to a certainty that it's true: And if we had equal evidence that every word is Gods Word, we ſhould have equal Evidence that all is true. For that God cannot Lie, is the foundation Truth of all our certainty. But God did not Reveal every Truth in the Bible with equal evidencing atteſtation from Heaven. Some of them much more concern us than others, and therefore were more fully ſealed and atteſted. (*n*)

Q. 8. *How are we ſure of the Law that was given*

(*m*) *Joh.* 1. & 3. 16. *Gal.* 4. 4, 5, 6. & 1. 4. *Mat.* 28. 19, 20. (*n*) *Heb.* 7. 22. & 9. 15, 16, 17, 18. 9. 13. & 8. 10. & 10. 16. *Matth.* 4.

to

to Adam, *and that he ſinned, as is written, and had after a pardoning Law.*

A. 1. The Law of Nature given him is yet Gods common Law to the World, ſaving the ſtrictneſs of it as a Condition of Life. 2. The fall of Man hath too full proof in all the pravity of Mankind from the Birth. 3. The Pardoning Act is evident in the Execution, God giveth all Men Mercy contrary to their deſerts, and uſeth none in the utmoſt rigour. 4. The notorious Enmity between Chriſt and Satan, and their Seeds, through all Ages and Places of the World doth prove the Sentence, and the Law of Grace. 5. The univerſal Curſe or Puniſhment on Mankind, ſheweth ſomewhat of the Cauſe. 6. The Tradition of Sacrificing was ſo univerſally received over all the World, as confirmeth to us, that God delivered it to *Adam*, as a Symbol and a Type of the Grace then promiſed. 7. But our fulleſt proof of all that Hiſtory, is that which after proved the Word that revealed it to us. (*o*)

Q. 9. *How are we certain that the Law of* Moſes *was God's Law?*

A. 1. By a Courſe of wonderful Miracles wrought to prepare them to receive it, and to atteſt it. The Ten marvellous Plagues of *Egypt*; the Paſſage through the Red Sea, the opening of the Rock to give them Water; feeding them with Manna, raining twice Quails upon them, the ſight of the flaming Mount, with the terrible concomitants: The ſight of the Pillar of Fire by Night, and Cloud by Day, which

(*o*) *Pſal.* 14. *Rom.* 3. *Pſal.* 145. 9. *Act.* 14. 17. 1 *Joh.* 3. 8. *Rom.* 3. 21, 23. *Rom.* 4. 12. 15, 16, 17. 2 *Kings* 10. 19. *Acts* 14. 13. 18. 1 *Cor.* 10. 20.

conducted them: The ſight of the Cloud and Symbol of God's preſence at the Door of the Tabernacle; the miraculous Deſtruction of the Rebellious, even by the opening of the Earth, and the performance of God's Promiſes to them. All theſe were full proofs that it was of God. 2. But we have yet fuller proof in Chriſts latter Teſtimony, which confirmeth all this to us.

Q. 10. *Theſe were full Proofs to thoſe that ſaw them. But are we certain that the Records of them in the Scripture are true?*

A. 1. Conſider that they were written by *Moſes* to that very People who are ſaid to ſee them. * And if one ſhould now write to us *Engliſh-men*, that God brought us out of another Land by Ten ſuch publick Miracles, as the Frogs, the Flies, the Lice, the Darkneſs, the Waters turned Blood, the Death of their Cattel, and of all their firſt Born, that he opened the Sea and brought us through it on Foot, that he opened Rocks, fed us with Manna, rained Quails for a Months food, ſpake from a flaming Mount, and opened the Earth to ſwallow up Rebells, &c. when we know all this to be falſe, would not all Men deride and abhorr the Reporter? Would any of us receive a Law, and that of ſuch operous, numerous, coſtly Services, by the Motive of ſuch a report as this?

2. Conſider, that this Law ſo delivered was on this ground entertained, and unchangeably kept by them from Generation to Generation, it being taken for an heinous Crime to alter it in one word †.

* *Deut.* 1. 31. & 3. 21, 22. & 4. 3. 9. & 5. 24. & 10. 21. & 11. 7. & 29. 3. *Joſ.* 24. 7. † *Deut.* 12. 32.

3. Word

3. Conſider, that *Practiſed Sacramental Symbols* from the firſt Day were ſo uninterruptedly kept, as was a fuller proof of the Fact than the bare Writings. 1. All their Males from the Promiſe to *Abraham*, were conſtantly Circumciſed (ſave in the Wilderneſs Travels) and are to this Day. 2. From the very Night that the Firſt-Born were kill'd in *Egypt*, and they driven haſtily out; they yearly continued the Eating of the Paſſover with unleavened Bread, as in a haſting poſture. 3. Since the Law given in the Wilderneſs, they conſtantly uſed the Sacrifices, the Oblations, the Tabernacle, the Prieſthood and Ceremonies as that Law preſcribed them. And the National conſtant uſe of theſe was an aſcertaininig Tradition of the matters of Fact which were their cauſe. 4. Yea, ſo tenacious were they of this Law, that (as they taught the very Syllables of it to their Children, and kept in the Ark the very Tables of Stone that had the Ten Commandments, ſo) they were Enemies to Chriſtianity becauſe the Chriſtians were againſt the *Gentiles* Obſervation of their Law, and for its abrogation.

4. Conſider again, that the Matter of Fact, and the Divine Inſtitution is ſince made certain to us by Chriſts Teſtimony.

Q. 11. *But ſeeing this Law doth not bind us now, nor the particular Meſſages of the Prophets were ſent to us, is it any of our Concern now to know or believe them? It belonged to thoſe that they were made for, and ſent to; But what are they tous?*

A. There is not the ſame neceſſity to know them, and ſo to be ſuch that they were all of God, as there is to know and believe the Goſpel: But it is greatly our Duty and Concern to believe them;

1. Becauſe they were preparatory to the Goſpel, and bore an antecedent Teſtimony to it. 2. Becauſe the Goſpel it ſelf beareth witneſs of their Truth, which therefore if we believe it, we muſt believe. 3. Becauſe by the Holy Ghoſt's direction all now make up our Books of Sacred Records, which is the certain Word of God, though not all of the ſame Neceſſity and Evidence.

And here I muſt tell you a great and needful Truth, which ignorant Chriſtians fearing to confeſs, by overdoing tempt Men to Infidelity. The Scripture is like a Mans Body, where ſome parts are but for the preſervation of the reſt, and may be maimed without death: The Sence is the Soul of the Scripture, and the Letters but the Body, or Vehicle. The Doctrine of the Creed, Lords Prayer, and Decalogue, and Baptiſm, and Lords Supper, is the Vital part, and Chriſtianity it ſelf. The Old Teſtament Letter (written as we have it about *Ezras*'s time) is that Vehicle which is as imperfect as the Revelation of thoſe times was: But as after Chriſt's Incarnation and Aſcenſion, the Spirit was more abundantly given, and the Revelation more perfect and Sealed, ſo the Doctrine is more full, and the Vehicle or Body, that is, the Words are leſs imperfect, and more ſure to us; ſo that he that doubteth of the Truth of ſome Words in the Old Teſtament, or of ſome ſmall Circumſtantials in the New, hath no reaſon therefore to doubt of the Chriſtian Religion, of which theſe Writings are but the Vehicle or Body, ſufficient to aſcertain us of the Truth of the Hiſtory and Doctrine. Be ſure firſt that Chriſt is the very Son of God, and it inferreth the certainty of all his Words, and enforceth our whole Religion.

Q. 12. *I perceive then that our main Queſtion is, both as to* Neceſſity and Evidence, How we are ſure that the Goſpel is true? and the Records of it the very Word of God?

A. It is ſo: And as it is this that muſt Rule and Judge the Church, ſo we have to us fuller proof of this than of the Old Teſtament: Becauſe that the narrowneſs of the *Jews* Countrey in compariſon of the Chriſtian World, and the many Thouſand Years diſtance, and a Language whoſe Phraſe and Proverbial ſpeeches, and the very ſence of the common words of it, muſt needs make it more unknown to us than the Language that the Goſpel is Recorded in. And it is not the leaſt proof of the Truth of the Old Teſtament, that it is atteſted and confirmed by the New.

Q. 13. *Will you firſt tell me, How the Apoſtles and that firſt Age were ſure that the Goſpel of Chriſt was the very Word of God?*

A. Here I muſt firſt tell you that the great Myſtery of the Bleſſed Trinity, Father, Son and Holy Ghoſt, being One God, is made neceſſary to us to be believed, not only as to the Eternal unſearchable Inexiſtence, but ſpecially for the Knowledge of Gods three great ſorts of Works on Man: That is, As our Creator, and the God of Nature; as our Redeemer, and the God of Governing and and reconciling Grace; and as our Sanctifier, and the Applyer and Perfecter of all to fit us for Glory. And ſo the Son as Redeemer, is the way to the Father, (to know him and his Love, and be reconciled to him:) And the *Holy Ghoſt is the Witneſs* of the *Son*. The proof therefore of the Goſpel of Chriſt in one word is the *Holy Ghoſt*; that is, the

certain Teſtimony of God's Spirit. And this Teſtimony conſiſteth of theſe ſeveral parts: I. The foregoing Teſtimony of the Spirit by all the Propheſies of the Old Teſtament, and the Typical Prefigurations; which became a fuller proof than before, when they were ſeen all to be fulfilled in Chriſt: Yet many were fulfilled before. When *Abraham* had no Child, he was promiſed the Multiplication of his Seed, and that all Nations ſhould be bleſſed therein, *Gen.* 12. 2. & 13. 16. & 15. 5. & 17. 2. & 18. 11, 12. The 400 Years of their abode in *Egypt* and *Canaan* before were foretold and punctually fulfilled, *Gen.* 15. 13, 14. *Ex.* 12. 31, 32. So was *Jacob*'s Propheſie of *Judah*'s Scepter, *Gen.* 42. 8, 9, 10. And *Joſeph*'s dreams: And verily *Balaams* laſt Propheſie was marvellous; who when he had bleſſed *Iſrael* and foretold their Victories, foretold alſo the Scepter of *David* and *Chriſt*, and the ſucceſs of the *Aſſyrians*, and after that of *Chittim* againſt the *Hebrews* themſelves, *Numb.* 24. And who ſeeth not the fulfilling of the terrible Propheſie of *Moſes* againſt the *Jews*, *Deut.* 31? *Joſiah* by Name, and his Deeds were foretold 300 Years before he was Born, 1 *Kings* 13. 2. 2 *Kings.* 23. 15. Oft was the Captivity of the *Jews* foretold; and the deſtruction of *Babylon*, and the *Jews* return by *Cyrus* named long before he was Born, and the very time foretold. From the beginning Chriſt was promiſed, and the circumſtances of his coming foretold, *Gen.* 3. 15. & 26. 4. & 49. 10. *Deut.* 18. 15. *Pſal.* 2. & 27. & 89. & 110. *Iſa.* 53. & 11. 1. *Jer.* 33. 15. *Mic.* 5. 2. That he ſhould be Born of a Virgin, *Iſa.* 7. 14. in *Bethlem*, *Mic.* 5. 2. and then the Infants killed, *Jer.* 31. 15. that he ſhould come into the Temple

as the Angel of the Covenant whom they deſired, but they ſhould not endure therein when he came, becauſe he came as a Refiner, *Mal.* 3. 1. 3. That he ſhould go into *Egypt*, and return thence, *Iſa.* 19. 1. *Hoſ.* 11. 1. That One ſhould go before him to prepare the way, *Mal.* 3. 1. That he ſhould do wonders for the People, *Iſa.* 35. 5. That a familiar ſhould betray him, and that for Thirty pieces of Silver, *Pſal.* 41. 9. & 55. 13, 14. *Zech.* 11, 12, 13, and a Potters Field be bought with them; all his Perſecution, and abuſe, and Sufferings are foretold, *Iſa.* 50. 6. & 53. *Pſa.* 69. 21. & 22. 18. & 118. 22. *Iſa.* 6. 9. even to the Circumſtances of giving him Vinegar, caſting Lots for his Garments, ſuffering as a Malefactor: Yea the very time is foretold, *Dan.* 9. 25, 26. And that then the ſecond Temple ſhould be deſtroyed.

II. The ſecond part of the *Spirits Teſtimony*, or the certain proof of Chriſtian Truth is, *The Inherent conſtitutive Proof or Teſtimony* in the unimitable Excellency of the *Perſon and Goſpel* of Chriſt; which is the *Image* and *ſuperſcription* of God. The Perſon of Chriſt was of ſuch excellency of *Wiſdom, Goodneſs and power*, apparent in his Doctrine, Works and Patience, all ſinleſs, and full of Holy Love to God and Man, as is not conſiſtent with being the Deceiver of the World. His Goſpel in the very Conſtitution of it, hath the Impreſs of God. He that hath the Spirit of God, will find that in the Goſpel which is ſo ſuitable to the Divine Nature, as will make it the eaſier to him to believe it. Angels preached the Summ of it, *Luke* 2. 14. It is all but the fore-promiſed and prefigured Redemption of Man Hiſtorically delivered, and the Do-

ctrine, (*p*) Laws and Promiſes of ſaving Grace moſt fully promulgated: It is the wonderful Revelation of the Power, Wiſdom, and Goodneſs, the Truth, Juſtice, and Holineſs of God, eſpecially his Love to Man; and of his marvellous deſign for the recovery, Sanctifying and ſaving of Sinners, and removing all the impediments of their Repentance and Salvation: It is ſo wholly fitted to the Glorifying of God, and the reparation of depraved Nature, and the purifying and perfecting of Mans Soul, to the guidance of Mens Lives in the wayes of true Wiſdom, Godlineſs, Righteouſneſs, Soberneſs, Mutual Love and Peace, that Men may live profitably to others, and live and die in the Sence of God's Love, and in a ſafe and comfortable State; that we may be ſure ſo good a thing had a good Cauſe. For had it been the device of Men, they muſt have been very bad Men that would put Gods Name to it, and tell ſo many Lies from Generation to Genration, to deceive the World: And it is not to be imagined, that from *Moſes* time to the writing of *John*'s Revelations, there ſhould ariſe a Succeſſion of Men of ſuch a ſtrange, ſelf-contradicting Conſtitution as ſhould be ſo good as to deviſe the the moſt Holy, and Righteous, and Self-denying Doctrines, for the great good of Mankind, and yet all of them ſo odiouſly wicked as to belye God,

(*p*) *Col.* 1. 15, 16, 17, 18, 19. *Prov.* 30. 5. *Heb.* 4. 12. 1 *Pet.* 1. 23. 1 *Joh.* 2. 14. *Joh.* 8. 48. & 12. 48. & 14. 25. & 15. 3. *Act.* 14. 3. & 20. 32. *Rom.* 10. 8. *Eph.* 5. 26. *Phil.* 2. 16. 1 *Theſ.* 1. 5. *James* 1. 2. *Matt.* 12. 26. *Mar.* 4. 15. *Luk.* 10. 18. *Act.* 26. 18. *Rom.* 16. 20. *Rev.* 20. 2, 3.

and

and deceive Men, and do all this good in ſo bad a manner, with ſo bad a Heart.

And if any Blaſphemer would Father it upon *evil Spirits*, what a Contradiction would he ſpeak. As if Satan would promote the greateſt good, for the Honour of God and Benefit of Man, while he is the greateſt Hater of God and Man. And as if he would deviſe a Doctrine to reproach himſelf, and deſtroy his own Kingdom, and bleſs Mankind; and ſo were at once the *beſt and the worſt*.

Indeed the Holy Scriptures do bear the very Image and Superſcription of God in their Ends, Matter and Manner, and prove themſelves to be his Word: For God hath not given us external proofs that ſuch a Book or Doctrine is his, which is it ſelf no better than humane Works, and hath no intrinſick proof of its Divine Original: (*q*) But the intrinſick and extrinſick Evidences concurre. What Book like the Sacred Scriptures hath taught the World the Knowledge of God, the Creation of the World, the End and Hope and Felicity of Man? What the heavenly Glory is, and how procured, and how to be obtained, and by whom? How man became ſinful and miſerable? And how he is recovered? And what wonders of Love God hath ſhewn to Sinners, to win their Hearts in Love to him? What Book hath ſo taught Men to live by Faith and the hopes of Glory, above all the Luſts of Senſe and Fleſh, and to referr all things in this World to Spiritual, Holy and Heavenly Ends; to Love others as our ſelves, and to do good to all,

(*q*) 2 *Pet.* 1. 20. 2 *Tim.* 3. 15. 2 *Tim.* 3. 16. *Matt.* 5. 16. 44, 45.

even

even to our Enemies; to live in ſuch Union and Communion and Peace, as is cauſed by this Vital Grace of Love, and not like a Heap of Sand that every ſpurn or blaſt of croſs Intereſt will ſeparate? VVhat Book ſo teacheth Man to Love God above all, and to pray to him, praiſe him, and abſolutely obey him with conſtant pleaſure, and to truſt him abſolutely with Soul, Body and Eſtate; and caſt all our care upon him; and in a word, to converſe in Heaven while we are on Earth; and to live as Saints, that we may live as Angels? (*q*)

Q. 14. *But how few be there that do all this?*

A. 1. I ſhall further anſwer that anon: None do it in Perfection, but all ſound Chriſtians do it in Sincerity. 2. But at preſent, it is the perfection of the Doctrine of Chriſt, and of the Sacred Scriptures that I am proving: And it is not Mens breaking the Law, that will prove that God made it not.

Q. 15. *You have told me of the* foregoing Teſtimony of the Spirit to Chriſt and the Goſpel, *and of the* Inherent Conſtitutive *Teſtimony or Proof: Is there any other?*

A. Yes, III. There is the *Concomitant Teſtimony* by the Works of Chriſt: *Nicodemus* could ſay, *We know that thou art a Teacher come from God, for no Man can do the Works that thou doſt, except God were with him*, Joh. 3. 2. He cleanſed the Lepers with his word, he caſt out Devils, he healed the Lame, the Deaf, the Blind, yea that were born Blind; he healed Palſies, Feavers, and all manner of ſickneſſes with a touch, or a word,

(*q*) *Joh.* 3. 3. 5. *Tit.* 2. 14 1 *Pet.* 2. 9. *Rom.* 8. 9. *Matt.* 5. 20. *Heb.* 12. 14. *Matt.* 18. 3. 2 *Cor.* 5. 17. *Rom.* 8. 14.

he

he turned Water into Wine, he fed twice many Thouſands by Miracle, he walkt on the Sea, and made *Peter* do the ſame, the Winds and Sea obeyed his Command; he raiſed the Dead: This courſe of Miracles were the moſt evident Teſtimony of God.

And he was brought into the World by Miracle: Born of a Virgin: Foretold and Named *Jeſus* by an Angel: Preached to Shepherds by Angels from Heaven; a Star conducting the *Eaſtern* Wiſe-men to the place; *John* his foregoer named by an Angel, and *Zacharias* ſtruck dumb for not believing it: Propheſied of by *Anna* and *Simeon*; owned at his *Baptiſm* by the viſible deſcent of the Spirit in the ſhape of a Dove, and by a Voice of God from Heaven, and the like again at his Transfiguration, when *Moſes* and *Elias* appeared with him, and he did ſhine in Glory: And at his Death the Earth trembled, the Sun was obſcured, and the Air darkened, and the Vail of the Temple rent: But the fulleſt Evidence was Chriſts own Reſurrection from the Dead, his oft appearing to his Diſciples after, and converſing with them at times for Forty Dayes, and giving them their Commiſſion, and promiſing them the Spirit, and aſcending into Heaven in their ſight. And all this was the fuller Teſtimony, in that he had oft over and over foretold them of it, that he muſt be put to death and riſe again the Third day, before he entered into his Glory: and the *Jews* knew it, and were not able to prevent it, Angels terrifying the Souldiers on the Watch.: Yea the Diſciples underſtood it not, and therefore believed it not, and *Peter* diſſwaded him from ſuch talk of his Sufferings, till Chriſt called him Satan (doing

like

like Satan that had tempted him, when he faſted Forty dayes :) to ſhew that the Diſciples were no contrivers of a deceit herein.

Q. 16. *Is there yet any further witneſs of the Holy Ghoſt ?*

A. Yes, IV. There was the *Conſequent Teſtimony* of the Spirit by the Apoſtles, and other firſt publiſhers of the Goſpel : Chriſt bid them wait at *Jeruſalem* for this Gift, and promiſed them that when he was aſcended, he would ſend that *Paraclete*, *Advocate* or *Comforter*, that ſhould be better than his viſible preſence, and ſhould lead them into all Truth, and bring all things to their remembrance, and teach them what to ſay; that is, to Enable them to perform the work to which he had Commiſſioned them, which was to go into all the World, and preach the Goſpel, and Diſciple the Nations, Baptizing them, and teaching them to obſerve all things that he had commanded them; which they performed partly by *word*, and *partly* by *writing*, and partly by practice, Baptizing, gathering Churches, eſtabliſhing Offices and Officers: And he promiſed to be with them to the end of the World; that is, with their *Perſons* for their time, and with their Doctrine, ordinary Succeſſors, and the whole Church ever after. (*r*)

On the Day of *Pentecoſt*, even the Lords Day, when they were aſſembled, this Promiſe was ſo far performed to them, that the Holy Ghoſt ſud-

(*q*) *Joh.* 16. *Act.* 2. *Matt.* 28. 20. *The whole Book of the Acts of the Apoſtles is the Hiſtory of theſe Miracles. Gal.* 3. 1, 2, 3, 4. *Joh.* 7. 3. 9. *Rom.* 1. 4. 1 *Cor.* 12. 4, 7, 8, 9, 11, 13.

denly

denly fell on all the Aſſembly, in the likeneſs of fiery cloven Tongues, after the noiſe as of a ruſhing Wind, and they were filled with the Spirit, and ſpake in the Tongues of all the Countreys near them, the Praiſes and wonderous works of God. After which they were endued with the various miraculous Gifts of the Spirit; that is, the uſe of the Tongues which they had never learnt; the Interpretation of them, Prophecying, Miracles, healing all Diſeaſes, inſomuch that thoſe that came but under the ſhadow of *Peter*, and thoſe that had but Cloaths from the Body of *Paul*, were all healed; the Lame and Blind cured, Devils caſt out, the dead raiſed, ſome Enemies ſtruck blind, ſome ſinners ſtruck dead; and which was yet greater, by their Preaching, or Praying, or laying on of Hands, God gave the ſame miraculous gift of the Spirit to others; and that not to a few, but ordinarily to the faithful, ſome having one ſuch Gift, and ſome another.

And as Chriſt had promiſed that when he was lifted up, he would draw all Men to him, ſo he bleſt the labours of the Apoſtles, Prophets and Evangeliſts accordingly; many Thouſands being converted at a Sermon, and multitudes ſtill added to the Church. And when the Preachers were forbidden and impriſoned, Chriſt ſtrengthened them, and Angels miraculouſly delivered them. When *Peter* was in Priſon deſigned for Death, the Angel of God looſed his Bolts, and open'd the Doors, and led him forth. When *Paul* and *Silas* had been Scourged and were in the Stocks in the Priſon, an Earth quake ſets them free, and prepareth for the Converſion of the Jaylor and his Houſe. And Chriſt himſelf had before appeared to *Paul* in glory when he was going on in Perſecution, and

ſtruck

ſtruck him down in blindneſs, and preached to him with a Voice from Heaven, and converted him, and ſent him as his Apoſtle into the World. By theſe Miracles was the World Converted.

And as Chriſt had promiſed them that they ſhould Greater Works than thoſe which he himſelf did, ſo indeed their Miracles did more to Convert the World than the Works of Chriſt in Perſon had done. For, 1. Thoſe which were wrought by *One Man* would leave ſuſpicious Men more doubtful of the Truth, than that which is done by many, at a diſtance from each other, and in ſeveral places. 2. And that which was done but in one ſmall Countrey would be more doubted of, than that which is done in much of the World. Sometimes indeed Thouſands, but uſually Twelve Men were the Witneſſes of what Chriſt ſaid and did: But what theſe Witneſſes ſaid and did to prove their Teſtimony, Thouſands in many Lands did ſee and hear.

Q. 17. *But why was it that Chriſt forbad ſome to declare that he was the Chriſt?*

A. Becauſe the time was not come, till the Evidences were given by which it muſt be proved: It was not a matter to be raſhly believed, and taken upon the bare word of himſelf or any other: That a Man living in a mean Condition was the Son of God, and Saviour, and Lord and Teacher of the World, and the Judge of all Men, was not to be believed without good proof: And the Chief proof was to be from all Chriſts own Miracles, and his Reſurrection, and Aſcenſion, and the great gift of the Holy Ghoſt, and Tongues and Miracles of the Apoſtles and other Diſciples: And theſe were not all done or given then; Yet becauſe the

Jews

Jews received *Moſes* and the Prophets, he ſometimes ſhewed how they Propheſied of him: Yea, his very Doctrine, whoſe frame had a ſelf-evidencing Light, was not fully revealed till it was done by the Spirit in the Apoſtles. (*r*)

Q. 18. *But though all theſe Miracles were wrought, how could it be certain that they were the atteſtation of God, when it is ſaid that Magicians, falſe Prophets and Antichriſt may do ſuch things?*

A. 1. I ſhall firſt mind you, that though we were never ſo uncertain of the Nature of a Miracle, whether it be wrought by any Created Cauſe, yet we are agreed that by Miracles, we mean ſuch works which are wrought quite out of and againſt the common Courſe of Second Cauſes, called Nature: And we are ſure that as no work can be done without Gods premotion or permiſſion at leaſt, ſo ſpecially the Courſe of Nature cannot be altered and over-ruled but by Gods *Knowledge*, *Conſent* and *Execution*; what ever Second Cauſe unknown to us may be in it, certainly God is the firſt Cauſe.

2. And it is moſt certain that the *Moſt perfect Governour of the World*, is not the great Deceiver of the World, and is not ſo wanting in *Power*, *Wiſdom* and *Goodneſs* as to Rule them by a Lie; yea, and an unreſiſtible and remedileſs deceit: This is rather the deſcription of Satan.

3. And Man muſt know the will of God by ſome ſigns or other, or elſe he cannot do it: And what ſigns can the Wit of Man deviſe, by which

(*r*) *Luke* 4.22.& 24.27.32.45. *Joh.* 5.39. *Act.* 17.2. 11. & 18.28. *Rom.* 1.2.& 16.26. 1*Cor.* 15.3.4. 2*Pet.* 1. 19,20. *Heb.* 2.3,4. *Rom.* 3.4. *Joh.* 3.2. 1*Joh.* 5.10. *Tit.* 2.2.

they

they that would fain know the will of God, may come to be certain of it, if ſuch a Courſe of Miracles may deceive us? Would you believe if ſome came from the dead as Witneſſes? Or if an Angel or many Angels came from Heaven? All theſe could give you no more certainty than ſuch Miracles may do. (*t*)

4. And you muſt note, that the proof of Miracles lyeth not on this, that Angels, or other Spirits, or Second Cauſes can do no ſuch things, but that they cannot do it without God, and that God will not do it to confirm a Lie, or any thing which he would not have Man believe: For then either Man muſt believe nothing ſent from God, though it were by an Hoſt of Angels, or elſe he muſt ſay, I am unavoidably deceived by God himſelf; for I have no *poſſible means left to know the Fallacy.*

5. Therefore you muſt note, that whenever God permitteth a Magician or falſe Prophet to do any wonder or unuſual thing, he never leaveth Man without a remedy againſt the Deceit, but doth controll and confute the Words of the Deceiver: And uſually he doth it but firſt to trie the Faith and ſteadfaſtneſs of Men, and then to bring Truth into the clearer light. And he controlleth falſe Miracles theſe wayes.

1. He ſealeth up the Truth which the Deceiver denyeth, with a ſtream of moſt unqueſtionable Miracles, and ſo ſheweth us that it cannot be a Truth and of God which is ſaid againſt ſuch Sealed Verity, while all *his Miracles confute theirs.* 2. Or if it be a Truth known to Man by the Common *Light of*

(*t*) 2 *Cor.* 11. 4. *Mark* 16. 17. *Exod.* 4. 5. 8. & 19. 9.

Nature,

Nature, that Light confuteth the Pretenders Miracle. 3. If he do it to confirm a falſe Prediction, it's confuted by the thing not coming to paſs. 4. In the caſe of *Egyptian* (*t*) Magicians wonders, God permitted them that his power might triumph over them, and confute them; As he may permit a Sophiſter to talk againſt the Truth, that he may be ſilenced and ſhamed. In none of all this doth God become the Worlds deceiver. But the Miracles of Chriſt, and his Apoſtles and Diſciples, were never controlled by the Light of Nature, by more prevalent Miracles, or any ſuch means; but were the fulleſt Signification of Gods atteſtation that Man can have to ſave him from Deceit.

Q. 19. *I confeſs if I had ſeen all theſe things my ſelf, I ſhould have made no doubt, but God and Reaſon bound me to believe: But how can we at this diſtance be ſure that all theſe words of Chriſt were ſpoken, and theſe works done?*

A. Let us firſt conſider how *they* were ſure of it that lived in that Age with the Apoſtles, and then how *we* may be alſo ſure. And 1. That Age, 1. Had the common Evidences of the beſt credibility of Men. 2. They had moſt infallible perception of it by their Senſes; and 3. They had an immediate Teſtimony from God themſelves. Of theſe let us conſider in order.

Q. 20. 1. *What credible humane Teſtimony do you mean they had?*

A. It is ſuppoſed that ſome Perſons are to be believed much above others; (*u*) elſe all humane truſt

(*t*) *Act.* 8. *Simon Magus*'s Caſe. (*u*) *Jo.* 19. 35. & 20. 31. 1 *Jo.* 5. 13. 1 *Cor.* 15. 6.

and conversation would cease. He that will believe no Body, can not expect to be himself believed.

And, 1. The Witnesses of Christs words and works were not strangers to him, that took it by report, but those that had accompanyed him, and heard and seen them.

2. They spake to Men of the same Generation, Time and Countrey, and mentioned things done before Multitudes of Spectators; so that had it been a false report, it had been most easie to confute it, and turn it all as a Lie unto their scorn.

3. They sharply reproved the Rulers and Teachers for rejecting Christ, and provoked all their rage against them: So that no doubt they would do their best to have searcht out all deceit in the Reprovers.

4. They were Men of no Carnal Interest, to tempt them into a deceiving Plot; but were foretold that they must be hated, persecuted and killed for their Testimony.

5. They were purposely Chosen from among the meaner Unlearned sort, that there might be no Suspicion that it was a Work of carnal Craft or Power.

6. Though they heard and saw, so far were they from plotting it, that they understood it not themselves, nor believed that Christ must Die for Sin, Rise the Third Day, and Ascend into Heaven, and gather a Catholick Church, and Reign Spiritually, till the time that Christ was Risen, and the Holy Ghost came down upon them. And yet Christ over and over foretold it them.

They taught not one another, nor came to it by Study and Degrees; but (in the main) by sud-

dain

dain common Inſpiration, and ſuch as Chriſt had before promiſed them. (*x*)

8. *Paul* was called by a Glory and a Voice of Chriſt from Heaven, in the ſight of other perſecuting company.

9. Their Teſtimony all agreed, and they all ſpake the ſame Truth.

10. Their Enemies never wrote a Confutation of them, nor decryed moſt of the matters of Fact, but imputed it to *Beelzebub*.

11. None of them ever repented of his Teſtimony: Whereas, had they confederated to deceive the World, ſome ones Conſcience living or dying would ſure have forced him to confeſs it.

12. Yea they ſealed it with their great Labour, Sufferings, and Blood.

13. When falſe Teachers turned ſome of their Followers to Hereſies, and to forſake them, they ſtill appealed for the matters of Fact, even to thoſe Diſſenters or oppoſers. (*y*)

14. Their Doctrine by its fore-deſcribed Light and Goodneſs teſtified of it ſelf that it was of God: And that thoſe Men that at ſo dear a rate divulged it, in deſign to Sanctifie and Save Mankind, were no ſuch wicked Knaves as to Plot the Worlds Deluſion. Theſe were evidences of more than humane credibility.

II. And the Diſciples in *Judea* heard and ſaw Chriſt and his Miracles, and ſo had as much certainty of the matter of Fact, as ſenſe could give them.

III. And they had Gods Immediate Teſtimony

(*x*) *Gal.* 1. & 2. (*y*) *Gal.* 3. 3. 5.

in themſelves; even his Spirits internal Revelation, Illumination and Sanctifying Work: And the wonderful Gifts of Healing, Tongues, Miracles, by which they convinced others.

Q. 21. *Proceed to ſhew me how their* Followers *were certain?*

A. 1. They were Perſons *preſent*, and therefore their *Senſes* aſſured them, what was *ſaid* and *done*: They were the Men that *heard* the uſe of Languages given by Inſpiration; that heard the Triumphant Praiſes of God; that ſaw them that were miraculouſly healed, and ſome raiſed from the Dead; could thoſe doubt of the Miracles, that ſaw the Lame Man that begg'd at the Temple cured by *Peter* and *John*; and that ſaw Multitudes Cured by the very Shadow and Cloaths of the Apoſtles; when they that ſaw the Lame Man healed, *Act.* 14. would have Sacrificed to *Paul* and *Barnabas* as gods? (z)

2. They kept conſtant *Church-meetings*; and the uſe of *Languages* and other extraordinary Gifts of the Spirit were the ordinary Exerciſes of thoſe Aſſemblies; ſo that they could not be unknown. (a)

3. It was not a few Apoſtles only that had this extraordinary Spirit, but in one ſort or other the generality of the Perſons converted by them: Sometime as the Apoſtles were Preaching, the Spirit came upon the Hearers, as it did on *Cornelius* and his Aſſembly, *Act.* 10. Uſually by the laying on of the Apoſtles Hands the Holy Ghoſt was given: And this not only to the *ſincere* Chriſtians, but to

(z) *Act.* 2. & 3. & 4. (a) 1 *Cor.* 14. 1 *Cor.* 12. *Rev.* 1. 9, 10.

ſome

ſome *unſound* Ones that fell away: All that did Miracles in Chriſt's Name, were not ſaved.

4. Yea thoſe that accuſed Chriſt as caſting out Devils by Devils, might have ſeen their *own Children* caſt them out, *Matt.* 12. And thoſe that were ſeduced, and quarrelled with the Apoſtles, could not deny but they themſelves had received the Spirit by their Preaching: *Paul* appealeth to themſelves when the *Galatians* were perverted, *Gal.* 3. 1, 2, 3. *O fooliſh* Galatians! *who hath bewitched you, that you ſhould not obey the Truth, before whoſe Eyes Jeſus Chriſt hath been evidently ſet forth Crucified among you? This only would I learn of you; Received ye the Spirit by the Works of the Law, or by the hearing of Faith? Are ye ſo fooliſh, having begun in the Spirit, are ye now made perfect by the Fleſh? He that miniſtreth to you the Spirit, and worketh Miracles among you, doth he it by the Works of the Law, or by the hearing of Faith?*

If theſe *Galatians* had not the Spirit, and ſuch as work't Miracles among them, would not this Argument have turned to *Paul*'s reproach, rather than to their Conviction? Even *Simon Magus* was ſo convinced by the Spirit falling on the *Samaritans*, that he was Baptized, and would have bought the Power of giving the Holy Ghoſt with Money, *Act.* 8. Their Senſe convinced them: And they that had the Spirit themſelves, muſt needs be ſure of it.

Q. 22. *Now tell me how* We *may be certain that all this Hiſtory is true, and that theſe things are not miſreported by the Scripture?*

A. I will ſpeak firſt of the Goſpel as ſuch, and then of the Book.

I. You muſt firſt know that the Goſpel in the

strict sence, is the *History* and *Doctrine* of Christ, necessary to be believed to our Salvation; which is summarily contained in the Baptismal Covenant; For men were Christians when they were Baptized; and they were not adult Christians till they believed the Gospel.

2. You must know, that this *Gospel* was long preached and believed before it was written: St. *Matthew* began and wrote eight years after Christs Resurrection, and the *Revelation* of St. *John* was written about ninety four years after Christs Birth: *Luke*'s Gospel about fifty, and *Marks* about fifty nine, and St. *Johns* about Ninety nine from the Birth of Christ. (*b*)

3. You must know, that all the foresaid Miracles were wrought to confirm this Gospel preached before it was written.

4. And that while the Apostles lived their Preaching had as much Authority as their Writing: But they being to die, were moved by the Spirit to write what they had preached, that it might be certainly without Change delivered to Posterity to the end of the World; For had it been left only to the Memory of man, it would soon have been variously reported and corrupted.

5. And you must know, that this Scripture is so far from being insufficient as to the Matter of our Faith, as that it containeth not only the *Essentials*, but the *Integrals* and useful *Accidents* of the Gospel; as a compleat Body hath every part, and the very Ornament of Hair and Colour. So that a man may

(*b*) *Mar.* 16. 20. *Act.* 6. 8. & 8. 6. 13. & 15. 12. & 19. 11. & 4. 16. 22.

be

be a Chriſtian that knoweth not many hundred words in the Scripture, but not unleſs he know and believe the Eſſentials of the Goſpel.

6. And you muſt note therefore, that the foreſaid Miracles were wrought primarily to confirm the *Goſpel*, and that they do confirm all the *Accidental paſſages* in the Bible but by *Conſequence*, becauſe the ſame Perſons by the ſame Spirit wrote them.

Q. 23. *Proceed now to ſhew me the Proof which you promiſed.*

A. 1. That there have been from that time *Chriſtians* in the World, is paſt all doubt, acknowledged by the Hiſtory of their Enemies that perſecuted them. And all theſe Chriſtians were *Baptized*; for Baptiſm was their ſolemn Chriſtening. And every one that was Baptized (at age) did openly profeſs to receive this ſame Goſpel; even to Believe in God the Father, the Son and the Holy Ghoſt, renouncing the Devil, the Luſts of the Fleſh, and the Vanities of the World. (*c*)

2. Yea all that were Baptized were before taught this Goſpel, by Teachers or Catechizers, who had all but one Goſpel, one Faith and Baptiſm.

3. And they were all tryed how they underſtood the foreſaid General words; and therefore they were opened in more words, which we call the CREED; which in Subſtance and Sence was ſtill the ſame, though two or three words be added ſince the firſt forming of it. So that every Chriſtian being inſtructed by the Goſpel, and profeſſing the Eſſence of it in the Creed and Baptiſm, we have as many Witneſſes that this Goſpel was then delivered, as there have been Chriſtians.

(*c*) *The Acts of the Hiſtorical Tradition of the Goſpel.*

4. And no man doubteth but there have been *Miniſters* as long: And what was a Miniſter but a Preacher, of this ſame Goſpel, and a Baptizer and Guide of them that Believe it?

5. And none can doubt but there have been Chriſtian *Aſſemblies* from that time: And what were thoſe Aſſemblies, but for the preaching, profeſſing and practiſing this Goſpel?

6. And none doubteth but they celebrated the Lords Supper in thoſe Aſſemblies: And the Celebration of that Sacrament containeth practically the profeſſion of all the Goſpel of Chriſt.

7. And none can doubt but that the Lords day hath ever ſince been conſtantly kept by Chriſtians in commemoration of Chriſt's Reſurrection, and in the performance of the foreſaid Exerciſes: And therefore the very uſe of that day aſſureth us that the Goſpel hath been certainly delivered us.

8. And all grant that theſe Churches had ſtill the uſe of Diſcipline, which was the cenſuring of ſuch as corrupted this Sacred Doctrine by Hereſie, or ſinned againſt it by wicked Lives. And this could not have been, if the Goſpel had not been then received by them.

9. Yea the Numbers and Opinions of Hereticks then, are left on Record: And they tell us what the Goſpel then was, by telling us wherein they departed from it.

10. Yea the Hiſtory of the Perſecutors and Enemies, tell us that this Goſpel was then extant which they perſecuted.

11. The Old Teſtament was long before in the common poſſeſſion and uſe of the *Jews*: They read it every Sabbath day: And in that we ſee Chriſt foretold,

foretold, and abundance of Prophecies which in him are ſince fulfilled.

12. Laſtly, the Sacred Scriptures, which contain all that God thought needfull to be tranſmitted to Poſterity for Hiſtory and Doctrine, have been moſt certainly kept and delivered to us; ſo ſure and full is our Tradition.

Q. 24. *That Chriſtianity hath been propagated none can doubt: But how are we ſure that thoſe Chriſtians of the firſt age did indeed ſee, or believe that they ſaw and heard thoſe Miracles?*

A. 1. To *be a Chriſtian* was to be *one that believed them.* It was half their belief in Chriſt, and in the Holy Ghoſt, and ſo the very *Eſſence of Chriſtianity* to believe that Chriſt wrought his Miracles and roſe again, and that the Apoſtles by the Holy Spirit did work theirs, and that Believers received the Spirit by their Miniſtry.

2. They had not been made Chriſtians but by theſe Miracles: They all profeſſed that it was the Gifts of the Spirit that Convinced and Converted them.

3. All the forementioned Profeſſions of their Chriſtianity contained a Profeſſion that they believed theſe Miracles. As the uſe of the Lords day, Baptiſm, the Euchariſt, ſhewed their Belief of Chriſts Life, Death and Reſurrection.

4. They ſuffered Perſecution and Martyrdom in the Profeſſion of that Belief.

5. They pleaded theſe Miracles in all their Defences againſt their Adverſaries.

6. The Writings of their Adverſaries commonly acknowledge this Plea, yea and deny not the moſt of the Miracles themſelves.

7. But

7. But moſt fully their receiving the Sacred Scriptures as the Word of God, as indited by the Holy Ghoſt in the Apoſtles, ſheweth that they believed the Miracles recorded in that Book.

Q. 25. *You are come up to the laſt part of the Doubt in the Hiſtory, How are we ſure that theſe Chriſtians then commonly believed the Book as now we have it, and that it is the very ſame?*

A. We have for this, full, infallible, hiſtorical Proof (premiſing that ſome parcels of the Book (the *Revelations*, the Epiſtle of *Jude*, the Second of *Peter*, the Epiſtle to the *Hebrews*, and that of *James*) were longer unknown to ſome particular Churches than the reſt.)

1. The conſtancy of Chriſtian Aſſemblies and publick Worſhip is a full proof, ſeeing that the Reading, Expounding and applying of theſe Books, was a great part of their publick work, as all Hiſtory of Friends and Enemies agree.

2. The very Office of the Miniſtry is full proof, which lay moſt in reading, expounding and applying theſe ſame Books. And therefore they were as much by Office concerned to keep them, as Judges and Lawyers are to keep the Statute-book.

3. Theſe Miniſters and Churches which ſo uſed this Book, were diſperſed over a great part of the World: If therefore they had changed it by adding or diminiſhing, they muſt have done it by Confederacy, or by ſingle mens errour or abuſe. It was impoſſible that all Countreys ſhould agree in ſuch a Confederacy, but the meeting, motives and treaties would have been known: But no Hiſtory of Friend or Foe hath any ſuch thing, but the clean contrary: And that it ſhould be done by all ſingle Perſons in the

the Chriſtian World, agreeing by chance in the ſame Changes, is a mad ſuppoſition.

4. And it is the belief of all Chriſtians, that it is a damnable Sin to add or alter in this Book: And the Book it ſelf ſo concludeth: Therefore if ſome had agreed ſo to do, the reſt would have detected and decryed it. 5. They took this Book to be the Charter for their Salvation. And therefore would never agree to alter it; when Men keep the Deeds, Evidences, Leaſes and Charters of their Eſtates, and Worldly Priviledges unaltered.

6. When a few Hereticks roſe up that forged ſome new Books, as Apoſtolical, and rejected ſome that were ſuch indeed; the Chriſtian Churches condemned and rejected them, and appealed to the Churches that had received the Apoſtles own Epiſtles and kept them.

7. The many Hereſies that roſe up did ſo divide Men, and ſet them in croſs Intereſts and Jealouſies againſt each other, that it was impoſſible for any one Sect to have altered the Scripture, but the reſt would have fallen upon them with the loudeſt Accuſations. But all ſorts of Adverſaries are agreed that theſe are the ſame Books.

And though the weakneſs and negligence of Scribes have made many little Words uncertain, (for God promiſed not infallibility to every Scribe or Printer) yet theſe are not ſuch as alter any Article of Faith or Practice, but ſhew that no Corruption hath been deſignedly made, but that the Book is the ſame.

For inſtance, Let it be queſtioned, Whether our *Statute-Book* contained really the ſame Statutes that are

are there pretended? And you will ſee that the Hiſtorical certainty amounteth even to a natural certainty, the contrary being a meer impoſſibility: For, 1. They are the Kings Laws, and the King would not bear a fraudulent alteration. 2. Parliaments would not bear it. 3. Judges that ſucceſſively judge by theſe Laws would ſoon diſcover it. 4. So would all Juſtices and Magiſtrates. 5. Mens Lives and Eſtates are held by them, and therefore Multitudes would decry the Fraud. 6. Enemies have daily Suits which are tryed by theſe Laws, and each Party pleads them for himſelf, and their Advocates and Lawyers plead them againſt each other, and would ſoon detect the Forgery. So that to ſuppoſe ſuch a Change, is, 1. To ſuppoſe an Effect that hath *no Cauſe* in Nature. 2. And that is *againſt a ſtream of Cauſes* Moral and Natural, and ſo impoſſible.

And to feign ſuch forgeries in the Book that all Chriſtians have taken for Gods Laws, is juſt ſuch another Caſe, and ſomewhat beyond it. That is but Moral Evidence which dependeth only on Mens Honeſty, or any free unneceſſary acts of Mans will. But Mans will hath alſo of Natural Neceſſity, ſuch as the Love of our ſelves, and our felicity, *&c.* And it is a *Natural Impoſſibility* that all Men or many ſhould agree in a Lie, which is againſt theſe Acts of Natural neceſſity. But ſo they muſt do, if all Men of croſs Intereſts, Principles and Diſpoſitions ſhould knowingly agree; *e. g.* That all our Statutes are counterfeit, that there is no ſuch place as *Rome*, *Paris*, or other ſuch Places. And ſo the *Goſpel* Hiſtory hath ſuch Teſtimony of neceſſary Truth.

Q. 26.

Q. 26. *You have made the Caſe plainer to me than I thought it had been: But you yet ſeem to intimate that ſome Words, yea, ſome Books of Scripture have not the ſame Evidence as the reſt: can a man be ſaved that Believeth not all the Scripture?*

A. All *Truth* is equally *True*; and ſo is all Gods Word: But all is not equally *Evident*: He that taketh any Word to be Gods Word, and yet to be falſe, believeth nothing as Gods Word: For he hath not the formal eſſentiating Act and Object of Faith. If God could lie, we had no certainty of Faith: But he that erroneouſly thinketh that this or that word, yea, Epiſtle, or Text, or Book in the Bible is not Gods, but came in by miſtake, may be ſaved, if he believe that which containeth the Eſſentials of Chriſtianity: A lame Faith may be a ſaving Faith. And he may ſee how Miracles ſealed the Goſpel, that cannot ſee how they ſealed every Book, Text or Word in the Bible. (*d*)

Q. 27. *Though we have been long on this, it is of ſo great importance to us living or dying, to be ſure of the Foundations of our Faith, that I will yet ask you, Have you any more Proof?*

A. I have told you of four Proofs already: I. The Antecedent Teſtimony of the Spirit in the Old Teſtament. II. The Inherent Conſtitutive Teſtimony in Chriſt and the Goſpel. III. The concomitant Teſtimony of Miracles. IV. The conſequent Teſtimony of the Spirit to and by the Apoſtles Miracles and Gifts. But there is yet that behind which to us is of the greateſt moment; and that is,

V. The *Sanctifying Teſtimony of the Holy Spi-*

(*d*) *Rom.* 14. & 15.

rit

rit in all true Christians, in all Ages and Places o the Earth. (*e*)

Here you must remember, 1. That the commo experience of the World assureth us, that Man Nature is greatly vitiated, inclined to known evi for some inferiour good, and averse to the greatest good by the prevalency of the lesser; hardly brought to necessary knowledge, and more hardly to the Love, Delight and Practice of that which is certainly the best. And that hence the World is kept in confusion and misery by Sin. (*f*)

2. Experience assureth us that there is no hope of any great Cure of this, by the common helps of Nature and humane Reason: For it is that Reason that is diseased, and blinded, and therefore unapt to cure it self, as an Infant or Fool is to teach himself. And as Philosophers are a small part of the World (for few will be at the cost of getting such knowledge) so they are wofully Dark themselves in the greatest things, and of a Multitude of Sects, contradicting one another, and few of them have Hearts and Lives that are answerable to that which they teach others; and the wisest confess that they must expect few Approvers, much less Followers. And every Mans own experience tells him, how hard it is to *Inform the Judgment* about Holy things, and *to conform the Will to them*, and to *Reform the life* to a Holy and Heavenly State. (*g*)

3. The Multitude of Temptations makes this the more difficult, and so doth the nature of a vicious habit,

(*e*) *Rom.* 3. 10, 11, 12. (*f*) *Rom.* 8. 5, 6, 7, 8, 9. *Jo.* 12. 39, 40. *Act.* 28. 26, 27. (*g*) *Luk.* 18. 34. 1 *Cor.* 13. 11. *Isa.* 17. 11. 1 *Cor.* 2. 14. *Jer.* 13. 23. and

and the privation of a good one; the ſelf-defending and propagating Nature of Sin, and the experience of the World, tells us how wicked the World is, and how little the Labours of the wiſeſt Philoſophers, Divines or Princes do to reform it, and to make Man better: And eſpecially, how hard it is to get a Heavenly mind, and joy and converſation: And all this being ſure, it is as ſure that the Renovation of Souls is a great work, well beſeeming God. 4. And it muſt be added, that this is the moſt neceſſary work for us, and the moſt excellent: *Paul* tells us but what Reaſon tells us in that, 1 *Cor.* 13. how much Holy *Love* (which is the *Divine Nature* and real Sanctity) excelleth all Knowledge, Gifts and Miracles: This is the Souls health and well-being: No man can be miſerable ſo far as he is Good and Holy: And no Man can chooſe but be miſerable that is not ſo: Many ſhall lye in Hell that caſt out Devils, and wrought Miracles in Chriſt's Name; but none that love God, and are Holy. Chriſt wrought Miracles, but in order to work Holineſs; (as St. *Paul*, 1 *Cor.* 1. 14. tells them, that ſtrange Languages are below Edifying plainneſs:) His work as a Saviour is to *deſtroy the works of the Devil.* Holineſs is incomparably better than the Gift of working Miracles. (*b*)

This being conſidered, further think, 1. That *All true Chriſtians* are *Saints*: Hypocrites have but the Name and Image: No one ſoundly and practically believeth in Chriſt, and conſenteth to his Covenant, but he is renewed by the Holy Ghoſt.

(*b*) 1 *Jo.* 3. 24. & 4. 12. 15, 16. *Matt.* 7. 21, 22. 25, 26. *Heb.* 12. 14.

2. Con-

2. Consider how great and excellent a Work this is; to set a Mans Hope and Heart on Heaven; to live by Faith on an unseen World; to place our chiefest Love and Pleasure on God, Holiness and Heaven; to mortifie fleshly Lusts, and be above the power of the Love of the World, and Natural Life; to love others as our selves in the measure that God appeareth in them; to love our Enemies, and to make it the work of our Lives to do the most good we can in the World; to bring every true Believer to this in all Ages and Countreys, which neither Princes nor Perswasion alone can do, this is above all Miracles. And this is a standing Witness which every true Christian hath in himself.(*i*)

3. And note also, that it is by the foresaid Gospel or sealed Word of Christ, that all this is wrought on all true Christians. And the Divine effect proveth a Divine Cause. God would never bless a Lie, to be the greatest means of the Holiness, Reformation and Happiness of the World. And were not the Cause fitted to it, it would never produce such Effects.

Q. 28. *Is this it that is called*, The witness of the Spirit in us?

A. Besides all the foresaid Witnessings of the Spirit without us, the Spirit within us, 1. Causeth us to understand and believe the Scripture. 2. Maketh

(*i*) *Ezek.* 36. 26. 1 *Jo.* 5. 10. 2 *Tim.* 1. 7. *Rom.* 8. 3, 4. 13. 15. 26. 33. 1 *Cor.* 2. 10, 11, 12. & 6. 10. 11. 17. & 12. 11. 13. 2 *Cor.* 3. 3. 17. *Gal.* 4. 6. & 5. 5. 16, 17, 18. 25. *Eph.* 2. 18. 22. & 4. 3, 4. 23. & 5. 9. 2 *Thes.* 2. 13. 1 *Pet.* 1. 2. 3. 1 *Jo.* 3. 24. & 4. 13.

it powerful to Sanctifie us. 3. And therein giveth us a connaturality and ſpecial Love to it, and ſenſe of its inherent Divine Excellency; which is *writing it in our Hearts.* 4. And cauſeth us to live by it. 5. And confuteth the Objections made againſt it. 6. And cauſeth us to fetch our comfort from it; in a Word, Imprinteth the Image of it on us: and this is the inward Witneſs.

Q. 29. *But when we ſee ſo much Ignorance, Wickedneſs, Confuſion and Cruelty, Pride, Luſt and Worldlineſs among Chriſtians, and how they live in maliciouſ tearing one another, how can we know that their Goodneſs is any proof of the truth of Chriſtianity?*

A. I told you, Hypocrites have but the *Name* and *Picture* and *Art* of Chriſtianity. If Cuſtom, Proſperity, Laws or Carnal Intereſt bring the World into the viſible Church, and make Men ſay, (*k*) *They believe*, when they do not, is Chriſtianity to be judged of by Diſſemblers and Enemies? Mark any that are ſerious Believers, and you will find them all ſeriouſly Sober, Juſt and Godly: And though weak Believers have but weak Grace, and many Failings, they are ſincerely, though imperfectly ſuch as I have deſcribed. And though the Blind malignant Enemies can ſee no Excellency in a Saint, he that hath either known Faith and Holineſs in himſelf, or hath but impartially obſerved Mankind, will ſee that Chriſtians indeed are quite another ſort of Men, than the Unbelievers, and that Chriſt maketh Men ſuch as he teacheth them to be, and the *Sanctifying Spirit* is the ſure Witneſs of Chriſt,

(*k*) 1 Cor. 1. 1, 2. *Act.* 20. 32. & 26. 18.

dwelling in all true Chriſtians, (*Rom.* 8. 9.) as Chriſt's Agent and Advocate, witneſſing that he is True, and that we are his; Interceding from Chriſt to us by communicating his Grace, and in us toward Chriſt, by Holy Love and Deſires: And is *God's Name and Mark* on us, and our *Pledge*, *Earneſt*, and *Firſt-Fruits* of Life eternal: and though we were in doubt of old Hiſtorical Proofs: Yet I. The Old Teſtament fulfilled in the New. II. The Divine Impreſs diſcernible on the Goſpel. III. And the moſt excellent Effect of Sanctification on all true Believers, are Evidences of the truth of Chriſtianity and the Scriptures, which all true Chriſtians have ſtill at hand. (*l*)

Q. 30. *But there are things in the Scripture of exceeding difficulty to believe: Eſpecially that God ſhould become Man?*

A. 1. It is folly to be ſtalled at the Believing of any thing, which we once are ſure that God revealeth, conſidering how unmeet our ſhallow Wit is to judge of the things of infinite Wiſdom, to us unſeen. (*m*)

2. To Holy illuminated prepared Souls, Belief is not ſo hard: It's Blindneſs and Vice that make it difficult.

3. God did not become *Man*, by any Change of his Godhead; nor by confining his *Eſſence* to the Manhood of Chriſt: But, 1. By taking the humane Nature into a ſpecial *Aptitude* for his Operations. 2. And ſo *Relating it* neerly to himſelf. 3. And *Operating* peculiarly in and on it, as he doth

(*l*) *Joh.* 17. 17. 19. *Eph.* 5. 26. 1 *Theſ.* 5. 23. *Heb.* 2. 11. & 10. 10. 14. (*m*) *Prov.* 8. 9. & 14. 6.

not on any other Creature. And when all are agreed that God is eſſentially every where, and is as near us as we are our ſelves, and more the Cauſe of all good which we do than we our ſelves are; it will be harder to ſhew that *he is not Hypoſtatically* united to every Man, than that *he is ſo to Chriſt*, (Though the foreſaid *Aptitude* of Chriſt's humane Nature, and the *Relation* and *Operation* of the Divine, indeed make that vaſt difference.) If God can ſo peculiarly *Operate* in and by our humane Nature, where lyeth the Incredibility?

Q. 31. *But it is ſo tranſcendently above all the Works of Nature, that ſuch condeſcenſion of God is hard to be believed?*

A. Great Works beſt beſeem the Infinite God: Is not the make of the whole World as wonderful, and yet certain? Gods Love and Goodneſs muſt have wonderful products as well as his Power.

But is it not very congruous to Nature and Reaſon, that God ſhould have Mercy on lapſed man? And that he ſhould reſtore depraved humane Nature? And that he ſhould do this great work like his Greatneſs and Goodneſs, and above Mans ſhallow reach? And that Polluted Souls ſhould not have immediate acceſs to the moſt Holy, but by a Holy Mediator? And that Mankind ſhould have one Univerſal Head and Monarch in our own Nature? And that when even Heathens are conſcious of the great need of ſome Divine revelations, beſides the light of Nature, and therefore conſult their Oracles and Augurs, that God ſhould give us a certain Meſſenger from Heaven to teach us neceſſary Truth? Many ſuch Congruities I have opened in the *Reaſons of the Chriſtian Religion*, Part 2. Ch. 5.

The Summ of all that is ſaid, is This: I. If any Hiſtory in the world be ſure, the Hiſtory of the Goſpel is ſure. II. And if the Hiſtory be ſure, the Doctrine muſt needs be ſure. III. The continued Evidences: 1. In the Holineſs of the Doctrine: And 2. In the Holineſs of all true ſerious Believers, are a ſtanding proof of both, as the Miracles were to all the beholders, who did not Blaſpheme the Holy Ghoſt.

Q. 32. *But how comes it to be ſo hard then to the moſt to become ſerious Believers and Godly, when the Evidence is ſo clear?*

A. A Blind, Dead, Worldly, Fleſhly Heart doth undiſpoſe them, and they will not *Conſider* ſuch things, nor uſe the means.

Yea, they ſo wilfully ſin againſt Knowledge and Conſcience, and will not obey that which they know, that they forfeit further Grace. I will name you briefly many things which every Mans Natural Reaſon might know, and ask you whether you ever knew any Unbeliever that was not falſe to this Light of Nature.

1. Doth not *Sence and Reaſon* tell men, how vile a thing that Fleſh is which they preferr before their Souls? 2. Doth it not certifie them that they muſt die, and ſo that Fleſhly Pleaſure is ſhort? 3. Doth it not tell them of the Vanity and Vexation of this World? 4. And that greateſt Proſperity is uſually parted with, with greateſt ſorrow? 5. Doth it not tell them, that Mans Nature can hardly chooſe but fear what will follow after Death? 6. Doth it not tell them that there is a God that made them, and Ruleth all? 7. And that he is infinitely Great, and Wiſe, and Good, and therefore ſhould be Obeyed, Loved

Loved, and Truſted above all? 8. And that their Lives and Souls, and all are his, and at his will? 9. And that Man hath Faculties which can mind a God and a Life to come, which Bruits have not; and that God doth not make ſuch Natures in vain. 10. Doth not experience tell them that humane Nature ſeeth a vaſt difference between Moral Good and Evil, and that all Government, Laws, and Converſe ſhew it; And no Man would be counted falſe and bad? 11. And that Good Men are the Bleſſing of the World, and Bad Men the Plagues? 12. And that there is a Conſcience in Man, that condemneth Sin, and approveth Goodneſs? 13. And that moſt Men when they dye, cry out againſt that which Worldly, Fleſhly Men preferr; and wiſh that they had lived the Life of Saints, and might die their death? Are not theſe eaſily knowable to all? And yet all the ungodly live as if they believed none of this: And can you wonder if all ſuch Men underſtand not, or believe not the Heavenly things, have no experience of the (*n*) Sanctifying Work and Witneſs of the Holy Spirit, and have no delight in God and Goodneſs, no ſtrength againſt Sin and Temptations, no Truſt in God in their neceſſity, no ſuitableneſs to the Goſpel, nor the heavenly Glory: But as they lived in ſin, do die in a ſtupid or deſpairing ſtate of Soul?

(*n*) *Jo.* 3. 7, 8. *Rom* 1. 19, 20. *Act.* 14. 17.

CHAP. VII.

Of the Chriſtian Religion, what it is, and of the Creed.

Q. 1. *NOw you have laid ſo good a Foundation, by ſhewing me the* certain *Truth of the Goſpel, I would* better *know what Chriſtianity is? and what it is to be a true Chriſtian?*

A. Firſt, I muſt tell you what Religion is in general, and then what the Chriſtian Religion is. *Religion* is a Word that ſignifieth either that which is *without us*, the *Rule of our Religion*, or that which is *within us*, our *conformity* to that Rule. The *Doctrinal Regulating Religion*, is the Signification of Gods will, concerning Mans Duty to God, and his Hopes from God. The *inward Religion* of our Souls, is our *Conformity* to this revealed regulating Will of God, even our *abſolute reſignation* to God as being his *own*, our *abſolute ſubjection* to him as our abſolute *Sovereign Ruler*, and our prevailing *chief Love* to him as our *chief Benefactor*, and his *Love and Goodneſs* it ſelf. Thus Religion is our Duty to God, and Hope from God.

Q. 2. *Now what is the Chriſtian Religion?*

A. The *Chriſtian Religion* as *Doctrinal*, is, The Revelation of Gods will concerning his Kingdom as our Redeemer; or the Redeeming and ſaving ſinful miſerable Man by Jeſus Chriſt.

And the Chriſtian Religion as it is in *us*, is [The true Conformity of our Underſtanding, Will, and Practice to this Doctrine] or [The true Belief of the Mind, the Thankful Love and Conſent of the Wi

Will, and the sincere Obedience of our Lives, to God as our Reconciled Father in Christ, and to Jesus Christ as our Saviour, and to the Holy Ghost as our Sanctifier, to deliver us from the guilt and power of Sin, from the Flesh, the World and the Devil, from the revenging Justice of God, and from everlasting Damnation; giving us here a Union with Christ, the Pardon of our Sins, and Sanctifying Grace, and hereafter everlasting heavenly Glory. (*a*)

Q. 3. *Is there any other Religion besides the Christian Religion?*

A. There be many errours of Men, which they call their Religion.

Q. 4. *Is there any* True *Religion, besides Christianity?*

A. There be divers that have *some part* of the *Truth*, mixt with Error. 1. The Heathens acknowledge God and most of his Attributes and Perfections as we do: But, they have no knowledge of his Will, but what meer Nature teacheth them; and they worship many Idols, if not Devils, as an under sort of Gods.

2. The *Jews* own only the Law of Nature and the Old Testament, but believe not in Jesus Christ our Redeemer.

3. The *Sadduces* and all *Bruitists* worship God as the Governour of Man in this World, but they believe not a Life to come for Man.

4. The *Pythagorean* Heathens look for no Re-

(*a*) *Jo.* 1. 11, 12. & 3. 16. 21. *Act.* 26. 18. *Mat.* 28. 19, 20. *Jo.* 14. 5. & 15. 10. 1 *Joh.* 2. 3. & 5. 2, 3. *Rev.* 14. 12.

ward or Punishment after Death, but by the passing of the Soul into some other Body on Earth, in which it shall be Rewarded or Punished.

5. The *Mahometans* acknowledge One God as we do, but they believe not in Jesus Christ as Mans Redeemer, but only take him for an excellent Holy Prophet, and they Believe in *Mahomet* a Deceiver as a Prophet greater than he.

6. The meer *Deists*, believe in God, but not in Jesus Christ, and have only the Natural Knowledge of his Will, as other Heathens, but worship not Idols as they do.

Q. 5. *Is there but One Christian Religion?*

A. No: True Christianity is one certain thing.

Q. 6. *How then are Christians said to be of divers Religions?*

A. Sound Christians hold to Christian Religion alone, as Christ did institute it: But many others corrupt it, some by denying some parts of it, while they own the rest; and some by adding many corrupting Inventions of Man, and making those a part of their Religion; as the *Papists* do.

Q. 7. *Where is the true Christian Religion Doctrinal, to be found, that we may certainly know which is it indeed?*

A. The Christian Religion containeth, I. The Light and Law of Nature, and that is common to them with others, and is to be found in the Nature of all things as the Significations of Gods Will. II. Supernatural Revelation, clearing the Law of Nature, and giving us the Knowledge of the Redeemer and his Grace. (*b*)

(*b*) *Mat.* 5. 17. & 23. 23. *Rom.* 2. 14. *Rom.* 8. 4. 7. & 13. 8. 10.

And

And this is contained, I. Most fully in the Holy Bible: II. Briefly and summarily in the *Creed*, Lords Prayer and Commandments. III. Most briefly of all in the Sacraments of Baptism and the Lords Supper, and the Covenant made and sealed by them.

Q. 8. *But are not the Articles of our Church, and the Confessions of Churches, their Religion?*

A. Only *Gods Word* is our Religion as the *Divine Rule*: But our *Confessions*, and *Books*, and *Words*, and *Lives*, shew how we understand it.

Q. 9. *What is the Protestant Religion?*

A. The Religion of *Protestants* is meer Christianity: They are called *Protestants* but accidentally, because they Protest for meer Scripture Christianity, against the Corruptions of Popery.

Q. 10. *What sorts of false Religion are there among Christians.*

A. There are more Corruptions of Religion than can easily be named: The chief of them are of these following sorts.

I. Some of them deny some Essential Article of Faith or Practice: As the Immortality of the Soul, the Godhead, or Manhood, or Offices of Christ; or the Holy Ghost, or the Scripture, *&c.*

II. Some of them pretend new Revelations falsely, and set their pretences of the Spirits Inspirations, against the sealed Word of God.

III. Some of them set up an Usurped Power of their own, against the Office, Authority or sufficiency of the said Sealed Scriptures: Pretending that they are Successours to the Apostles, in the Power and Office of making Laws for the Universal Church, and being the Judges of the sence of Scripture, yea and what is to be taken for Gods

Gods Word, and what not, and Judges of all Con troverſies about it: Of theſe, the *Papiſts* preten that the Pope and a General Council, are Supream viſible Governours under Chriſt of all the Chriſtia World; and that none may appeal from them t God, to Chriſt, to the Scripture, or to the Day o Judgment: Others pretend to ſuch a Power i every Patriarchal, National or Provincial Church And all of them, inſtead of a humble, helping, guid ing Miniſtry, ſet up a Church Leviathan, a fi lencing *Abaddon* and *Appollyon*; a deſtroying Of fice: Setting up their Uſurped power above o equal in Effect with Gods Word.

Q. 11. *How come the Scriptures to be Gods Word when the Biſhops Canons are not? And to be ſ far above their Laws?*

A. You muſt know, that God hath two differen ſort of Works to do for the Government of hi Church: The firſt is *Legiſlation*, or giving Ne Doctrines and Laws: The other is the teachin and guiding the Church by the Explication an Application of theſe ſame Laws: God is not *ſti making New Laws* for Man, but he is *ſtill Teach ing* and *Ruling* them by his Laws. (*c*)

Accordingly God hath had two ſort of Mini ſters: One ſort for Legiſlation, to Reveal ne Doctrines and Laws: And ſuch was *Moſes* unde the Old Adminiſtration, and Chriſt and his Com miſſioned Apoſtles under the New: Theſe wer Eminent Prophets inſpired by God infallibly t record his Laws, and God atteſted their Offic

(*c*) *Iſa.* 8. 20. *Iſa.* 33. 22. *Jam.* 4. 12. *Mal.* 2 7, 8. *Mat.* 28. 20.

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and Work, by Multitudes of Evident uncontrolled Miracles. But the *Laws* being *Sealed*, the Second sort of Ministers are only to *Teach* and *Apply* these same Laws and Doctrines, and not to reveal New ones: And such were the Priests and Levites under *Moses*, and all the succeeding Ministers and Bishops of the Churches under Christ and the Apostles, who are the Foundation on which the Church is built. And though all Church Guides may determine of the undetermined Circumstances of Holy things, by the General Laws which God hath given therein: Yet to arrogate a power of making a new Word of God, or a Law that shall suspend our Obedience to his Laws, or any Law for the Universal Church, whether it be by Pope or Council, is treasonable Usurpation of a Government which none but Christ is capable of: And as if one King or Council should claim the Civil Soveraignty of all the Earth (which is most unknown to them.)

Q. 12. *But I pray you tell me how the* CREED *comes to be of so great Authority, seeing I find it not in the Bible?*

A. It is the very Summ and Kernel of the *Doctrine* of the New Testament, and there you may find it all, with much more: But it is Older than the *writting* of the New Testament, save that two or three words were added since.

I told you before, 1. That Christ himself did make the Nature and Terms of Christianity, Commissioning his Apostles, to *make all Nations his Disciples, baptizing them into the Name of the Father, the Son, and the Holy Ghost*: This is the Summ of the Creed first *made* by Christ himself.

2. The-

2. The Apostles were Inspired and Commissioned to teach men all that Christ commanded, *Mat.* 28. 19, 20.

3. To say these three Words [*I believe in the Father, Son, and Holy Ghost,*] without understanding them, was easie, but would make no true Christians: Therefore if we had never read more of the Apostles Practice, we might justly conclude that those inspired Teachers, before they Baptized Men at Age, taught them the *meaning* of those *three Articles*, and brought them accordingly to *Confess* their Faith: And this is the Creed. And though a Man might speak his Profession in more or various *Words*, the *Matter* was still the same; and the words made necessary, must not be too many, nor left too much at mens liberty to alter, lest corruption should Creep into the Common Faith. For the Baptismal Confession was the very Symbol, Badge or Test, by which all Christians were visibly to pass for Christians: And as Christianity must be a known certain thing, so must its Symbol be.

4. And infallible historical Tradition assureth us, that accordingly ever since the Apostles dayes, before any adult were Baptized, they were *Catechized*, and brought to understand and profess these same *Articles* of the Faith. And if the *Greeks* and the *Latines* used not the *same Words*, they used Words of the *same Signification* (two or three words being added since.)

Q. 13. *Do you not by this set the Creed above the Bible?*

A. No otherwise than I set the Head, Heart, Liver and Stomach of a Man above the whole Body,

Body, which containeth them and all the rest: Or than I set the Ten Commandments above the whole Law of *Moses*, which includeth them: Or than Christ did set, *Loving God above all, and our Neighbour as our selves*, above all that Law of which they were the Summ: We must not take those for no Christians, nor deny them Baptism, who understand and believe not particularly every word in the Bible; as we must those that understand not and believe not the CREED.

CHAP. VIII.

Of BELIEVING, what it signifieth in the Creed.

Qu. 1. I *Understand by what you have said, that as Mans Soul hath three Powers, the* Understanding, *the* Will, *and the* Executive: *So Religion being but the true qualifying and guidance of these three Powers, must needs consist of three parts. I. Things to be known and believed. II. Things to be* Willed, Loved, *and* Chosen: *And III. Things to be Done in the Practice of our Lives: And that the Creed is the Symbol or Summ of so much as is necessary to our Christianity, of the first sort; and the Lords Prayer the Rule and Summary of the second; and the Ten Commandments of the Third.* (a)

(a) *Heb.* 11. 6.

I intreat you therefore firſt to expound the Creed to me, and firſt the firſt word of it [I Believe] *as it belongs to all that followeth.*

A. You muſt firſt know what the word ſignifieth in Common uſe: To *Believe another*, Signifieth [*To truſt* him as True or Truſty, and to *Believe a thing*, ſignifieth to *Believe that it is True, becauſe a Truſty* Perſon ſpeaketh it.] The *Things* that you muſt Believe to be True, are called, *The Matter, or Material Object* of your Faith: The Perſons Truſtineſs that you believe or truſt to, is called, The *formal Object of your Faith*, for which you *Truſt the Perſon*, and believe the thing. The *Matter* is as the Body of Faith, and the *Form* as its Soul. The *Matter* which the Church hath believed, hath by God had alterations: And to this Day more is revealed to ſome than to others. But the formal Reaſon of your Faith is ſtill and in all the ſame, even Gods *Fidelity*, who becauſe of his Perfection cannot Lie. (*b*)

Q. 2. *How may I be ſure that God cannot Lie, who is under no Law?*

A. His Perfection is more than a Law. 1. We ſee that God who made Man in his own Image, and reneweth them to it, making Lying a hateful Vice to humane Nature and Converſation: No Man would be counted a Lyar: And the better any Man is, the more he hateth it. (*c*)

2. No man Lyeth, but either for want of Wiſdom to know the Truth, or for want of perfect

(*b*) *Tit.* 1. 2. *Rom.* 3. 4. *Num.* 23. 29. (*c*) *Prov.* 12. 22. *Prov.* 6. 17. *Prov.* 19. 5. 9. & 13. 5. *Jo.* 8. 44. 55. 1 *Jo.* 5. 10. *Rev.* 21. 8. *Prov.* 14. 5. *Col.* 3. 9. *Heb.* 6. 18.

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Goodneſs, or for want of *Power* to attain his Ends by better means. But the Infinite moſt Perfect God hath none of theſe defects.

Q. 3. *But God ſpeaketh to the World by* Angels *and* Men; *and who knows but they may be permitted to Lie?*

A. When they ſpeak to Man as ſent by God, and God atteſteth their credibility by uncontrolled Miracles or other Evidence; if then they ſhould Lie, it would be imputable to God that atteſteth their word: Of which I ſaid enough to you before.

Q. 4. *Proceed to open the formal Act of Faith, which you call* Truſt?

A. As you have noted, that Mans Soul hath three Powers, *Underſtanding*, *Will*, and *Executive*; ſo our *Affiance* or *Truſt in God*, extendeth to them all: And ſo it is *in One*, an *Aſſenting Truſt*, a *Conſenting Truſt*, and a *Practical Truſt*. By the firſt, we *Believe* the Word to be *True*, becauſe we truſt the Fidelity of God. By the ſecond, we conſent to Gods Covenant and accept his Gifts, by Truſting to the Truth and Goodneſs of the Promiſer: By the Third, we Truſtingly venture on the coſtlyeſt Duty. (*d*)

Q. 5. *I pray you open it to me by ſome familiar ſimilitude?*

A. Suppoſe you are a poor Man, in danger of a Priſon; and a King from *India*, ſends his Son hither, Proclaiming to all the Poor in *England*;

(*d*) *Pſal.* 112. 7. *Matt.* 27. 43. *Heb.* 11. *Eph.* 1. 12, 13. 2 *Tim.* 1. 12. 1 *Tim.* 3. 16. *Tit.* 3. 8. 1 *Pet.* 1. 21. *Heb.* 11. 39. *Act.* 27. 25.

that

that if they will come over with his Son, he will make them all Princes; some say, He is a Deceiver and not to be believed: Others say, A little in hand with our Old acquaintance, is better than uncertainty in an unknown Land: Another saith, I know not but a Leaky Vessel, Storms or Pirates may prevent my hopes. Here are now three Questions: 1. Do you believe that he saith True? 2. Do you so far Trust him as to Consent to go with him? 3. When it comes to it, do you so far Trust him as to venture on all the difficulties, and go?

Again, suppose you have a deadly sickness: There are many unable and deceitful Physicians in the World: There is one onely that can Cure you, and offereth to do it for nothing; but with a Medicine made of his own Blood. Many tell you, he is a Deceiver: Some say, others can do it as well: And some say the Medicine is intollerable or improbable. Here are three Questions, 1. Do you Trust his word by Believing him? 2. Do you Trust him so as to *Consent* and *Take* him for your Physician? 3. Do you Trust him so as to come to him and take his Medicine, forsaking all others? I need not apply it: You can easily do it.

Trust then, or *Assiance* is the vital or formal act of Faith: And *Assenting*, *Consenting and Practice*, are the inseparable effects, in which as it is a saving Grace it is alwayes found.

Q. 6. *But is all this meant in the Creed?*

A. Yes: 1. The Creed containeth the necessary Matter revealed by God, which we must believe. 2. And it mentioneth Him to whom we must Trust, in our Assent, Consent and Practice, even

even God the Father, the Son, and the Holy Ghost.

Q. 7. *But is this the Faith by which we are justifyed? Are we justified by believing in God the* Father, *and the* Holy Ghost, *and the rest of the Articles? Some say, It is only by believing in Christs Righteousness as imputed to us.*

A. Justification is to be spoken of hereafter: But this one entire Christian Faith, is it which God hath made the necessary qualification, or Condition of such as he will justifie by and for the Merits of Christ's Righteousness.

Q. 8. *Doth not* [I believe] *signifie that* I believe *that this God is my God, my Saviour, and my Sanctifier in particular.*

A. It is an applying Faith; It signifieth, 1. That you Believe his Right to be your God. 2. And his offer to be your God. 3. And that you consent to this Right and Offer, that he may by special Relation be yours. 4. But it doth not signifie, that every Believer is sure of the sincerity of his own Act of believing, and so of his special Interest in God; though this is very desirable and attainable.

CHAP. IX.

Of the first Article, [I Believe in God the Father Almighty, maker of Heaven and Earth.]

Qu. 1. *Seeing you before proved that there is a God, from the Light of Nature, and Heathens know it, why is it made an Article of Faith?*

A. The understanding of Man is so darkened and corrupted now by sin, that it doth but grope after God, and knoweth him not as revealed in his Works alone; so clearly and surely as is needful to bring home the Soul to God, in Holy Love, Obedience and Delight: But he is more fully revealed to us in the Sacred Scripture by Christ and his Spirit, which therefore must be herein believed. (*a*)

Q. 2. *What of God doth the Scripture make known better than Nature?*

A. That there is a God, and what God is; and what are his Relations to us, and what are his works, and what are our Duty to him, and our Hopes from him. (*b*)

Q. 3. *That there is a God, none but a mad Man dare doubt: But what of God is so clearly revealed in Scripture?*

A. 1. His essential Attributes, and, 2. The Trinity in one Essence.

(*a*) *Joh.* 17. 3. (*b*) *Heb.* 11. 6. 1 *Tim.* 2. 5.

Q.

Q. 4. *Which call you his Essential Attributes?*

A. God is essentially LIFE, UNDERSTANDING and WILL, or VITAL-POWER, WISDOM and GOODNESS or LOVE, in one *substance*; and this in absolute *Perfection.* (*c*)

Q. 5. *But are not all the rest of his Attributes Essential?*

A. Yes; But they are but these same Named variously, from their various respects to the Creatures: such are his *Truth, his Justice, and his Mercy*, as he is our Governour: His *Bounty*, as our *Benefactor*; and his *Self-sufficiency, Eternity, Immensity*, or *Infiniteness*, his *Immutability, Immortality, Invisibility*, and very many such respective Names, are comprehended in his PERFECTION. (*d*)

Q. 6. *I have oft heard of* Three Persons, *and* One God, *and I could never understand what it meant: How* Three *can be but* One.

A. It's like, that is because you take the word [PERSON] amiss, as if it signified a distinct *Substance*, as it doth of Men.

Q. 7. *If it do not so, doth it not tend to deceive us, that never heard of any other kind of* Person?

A. The Scripture tells us that there are *Three*, and yet but (*e*) *One God*, but it giveth us not a Name which may notifie clearly so great a Mystery, for it is unsearchable and incomprehensible: We are to be Baptized into the Name of the *Father, Son,*

(*c*) *Joh.* 14. 24. *Psal.* 90. 2. (*d*) *Mal.* 3. 6. *Psal.* 86. 5. & 145. 17. *Prov.* 15. 3. *Psal.* 139. 23. 4, 5. 12. *Jer.* 23. 24. *Deut.* 32. 4. (*e*) *Matth.* 28. 19. 1 *Joh.* 5. 7.

and *Holy Ghoſt*, Matth. 28. 29. And there are three that bear Record in Heaven, the *Father*, the *Word* and the *Holy Spirit*, *and theſe three are one*, 1 *Joh.* 5. 7. But the cuſtom of the Church having uſed the word [PERSON] having none that clearly expreſſeth the Myſtery, it is our part rather to labour to underſtand it, how a *Divine Perſon* differs from a *Humane*, than to quarrel with an improper word: GOD is ONE Infinite undivided Spirit, and yet that he is FATHER, SON and HOLY GHOST, muſt be believed.

And God hath made ſo marvellous an impreſſion on all the Natures of Active Beings, of THREE in ONE, as to me doth make this Myſtery of our Religion the more eaſie to be believed, ſo far is it from ſeeming a contradiction.

Q. 8. *I pray ſhew me ſome ſuch Inſtances?*

A. I. The *Sun* and all true Fire is *One Subſtance* having *Three Eſſential Powers*, the *Moving Power*, the *Enlightning Power*, and the *Heating Power*. Motion is not Light, Light is not Heat, and Heat is not Motion or Light: Yet all are One Subſtance and radically one Virtue or Power, and yet Three as Operative.

II. Every Plant hath *One Vegetative* principle which hath Eſſentially in a Power *Diſcretive*, (diſcerning its own Nutriment) Appetitive, deſiring or drawing it in; and *Motive*, and ſo digeſtive and aſſimilative.

III. Every Bruit hath *One Senſitive Soul*, which Eſſentially hath a Power of Vital-ſenſitive Motion, Perception and Appetite.

IV. Every Man hath *One Soul* in Subſtance, which hath the Powers of *Vegetation*, *Senſe* and *Intellection* or Reaſoning.

V. The

V. The Soul of Man as Intellective, hath Essentially a Threefold Power or Virtue, Mental Life, (for motion and execution) *Understanding* and *Will*. All Active Beings are Three Virtues in one substance.

Q. 9. *But these do none of them make Three Persons?*

A. 1. But if all these be undenyable in Nature, and prove in GOD, ACTIVE LIFE, UNDERSTANDING and WILL, it shews you that Three Essentials in One substantial Essence is no contradiction: And why may not the same be as true of the Divine Persons.

2. And in God who is an Infinite undivided Spirit, little can we conceive what *Personality* Signifieth; and how far those Schoolmen are right or wrong who say, That Gods Essential SELF-LIVING, SELF-KNOWING and SELF-LOVING, are the Trinity of the Persons as in Eternal Existence; and that the Operations and Appearances in POWER, WISDOM and LOVE in CREATION, INCARNATION for REDEMPTION, and Renovation in NATURE, GRACE and Initial GLORY or Communion, are the Three Persons in the Second Notion as outwardly Operative. And how much more than this soever there is, it is no wonder that we comprehend it not: Yea, I believe there is yet more in the Mystery of the Trinity, because this much is so intelligible.

Q. 10. *But is it not strange that God will lay our Salvation on the belief of that which we cannot understand? Yea, is it not on the bare saying of a Word, whose meaning none can know?*

A. The Doctrine of the *Trinity* in *Unity* is the very Summ of all the Christian Religion, as the

Baptiſmal Covenant aſſureth us: And can we think that Chriſtianity ſaveth Men as a Charm, by words not underſtood? No, the belief of the Trinity is a Practical Belief: far be it from us to think that every plain Chriſtian ſhall be damned, who knoweth not what a PERSON in the Trinity, is as Eternally inexiſtent, when all the Divines and School Wits as good as confeſs, after tedious diſputes with unintelligible words, that they know not: It is the Trinity as related to us, and *Operative*, and therein *Notified*, that *We* muſt neceſſarily underſtand and believe, even as Our *Creator*, *Redeemer*, and *Sanctifier*, that the *Love* of *God* the *Father*, and the *Grace* of the Son, and the *Communion* of the *Holy Ghoſt*, may be believed, received, and enjoyed: As there are *diverſities* of *Gifts*, but the ſame Spirit, and *differences* of *Adminiſtrations*, but the ſame Lord, and *diverſities* of *Operations*, but the ſame *God* which *worketh all in all*, 1 Cor. 12. 4, 5, 6. 2 *Cor.* 13. 14. Even as it is not our underſtanding the Eſſence of the Sun, but our Reception of it's communicated *Motion*, *Light* and *Heat*, that our Nature liveth by. (*f*)

Q. 11. *But how can any Man love him above all, of whom we can have no true Conception? I cannot Conceive what GOD is?*

A. It may be you think that you know nothing but what you *ſee* or *feel* by Senſe: For ſo Mens long uſe of Bodies and Senſe is apt to abuſe them:

(*f*) *Pſal.* 16. 8. & 125. 2. *Mat.* 28. 19. 1 *Jo.* 5. 7. 10. 1 *Cor.* 12. 4, 5, 6. 2 *Cor.* 13. 14. *The Doctrine of the Trinity is ever propoſed relatively, and practically to our Faith.*

Or

Or you think you know nothing, which you know not fully, and so no Angel knoweth God by an adequate comprehensive Knowledge. How far are we from knowing fully what *Sun* and *Moon* and *Stars* are, and what is in them, and how they are ordered and move? And yet nothing is more easily and surely known than that there is a *Sun* and *Stars*, and that they are substances that have the power of *Motion*, *Light*, and *Heat*. Yea Philosophers cannot yet agree what *Light* and *Heat* are: And yet we know enough of them for our necessary use. And can it be expected then, that Man give a proper Definition of the Infinite God? And yet nothing is more certain than that there is a God, and that he is such as I have before described: And we may know as much of him as our Duty and Happiness requireth.(g)

Q. 12. *But what is the best Conception I can have of God?*

A. I partly told you in the Third Chapter, and the Second. I now tell you further, that we see God here but as in a Glass: His Image on Mans Soul is the neaxest Glass: How do you conceive of your own Soul? You cannot doubt but you have a Soul, while you perceive its constant acts: Yet, you see it not: You find clearly that [*It is a Spiritual substance, that hath essentially the power of Vital-Activity, Understanding and Will.*] By this you perceive what a Spirit is: And by this you have some perception what GOD is. All the World is far less to God than a Body to its Soul. And GOD is Infinitely more than a Soul to all

(g) *Jo.* 17. 3. 2 *Tim.* 1. 12. 1 *Jo.* 4. 6, 7. *Jo.* 8. 19. & 14. 7. 9. & 10. 14. 1 *Cor.* 8. 3. *Gal.* 4. 9. 1 *Jo.* 2 13, 14.

the World: But by the Similitude of a Soul you may moſt eaſily conceive of him.

CHAP. X.

Of God's Almightineſs, and Creation.

Qu. 1. *Why is* God *here called* [The FATHER] *in whom we believe?*

A. 1. As he is the firſt Perſon in the Eternal Trinity, and ſo called, The *Father* of the *Eternal Word* or *Wiſdom*, as his Son.

2. As he is the Father of Jeſus Chriſt, as Incarnate. (*a*)

3. As he is the Maker of the whole Creation, and as a Common Father giveth Being to all that is.

4. As he is our Reconciled Father by Chriſt; and hath adopted us as his Sons, and bound us to Love, and Truſt, and Obey him as our Father. But the two firſt are the chief Sence.

Q. 2. *What is God's* [ALMIGHTINESS?]

A. His Infinite *Power* by which he can do all things which are works of *Power:* He cannot Lie, nor *Die*, nor be the Cauſe of ſin, for theſe are no Effects of Power, but of Impotencie.

(*a*) 2 *Cor.* 1. 3. & 11. 31. 1 *Cor.* 8. 6. & 15. 24. *Gal.* 1. 1. 3, 4. *Eph.* 1. 3. 17. & 4. 6. & 6. 23. *Ph.* 2. 11. *Col.* 2. 2. & 3. 17. 2 *Tim.* 1. 2. *Jam.* 3. 9.

Q. 3.

Q. 3. *Why is his* Almightineſs *to be believed by us?*

A. We do not elſe believe him to be GOD: And we cannot elſe Reverence, Admire, Truſt him and Obey him as we ought. (*b*)

Q. 4. *Why is his* Almightineſs *only named, and no other properties?*

A. All the reſt are ſuppoſed when we call him GOD. But this is named, becauſe he is firſt to be Believed in as the Creator; and his Creation doth eminently manifeſt his *Power*. And though the *Son* and the *Holy Ghoſt* are *Almighty*, the Scripture eminently attributeth POWER to the FATHER, WISDOM to the SON, and LOVE and Perfective Operations to the Holy Ghoſt.

Q. 5. *Is the* Creation *named to notifie to us God's Almightineſs?*

A. Yes, and it is a great part of our Duty when we look up to the Heavens, and daily ſee ſo far as our ſhort ſight can reach, of this wondeful World, to think with moſt reverend admiration; O what a GOD have we to ſerve and truſt! (*c*)

Q. 6. *How did God make all things?*

A. He gave them all their Being, Order and well-being by the Power of his Will and Word.(*d*)

Q. 7. *When did he make all things?*

A. It is not yet Six thouſand Years ſince he made this World, even as much as belongs to us to know.

(*b*) *Gen.* 17. 1. *Rev.* 1. 8. 2 *Cor.* 6. 18. *Pſal.* 91. 1, 2. *Mat.* 8. 2. (*c*) *Gen.* 17. 31. *Rev.* 4. 11. & 10. 6. *Iſa.* 40. 28. & 42. 5. & 45. 12. 18. *Pſal.* 8. 1. 3. & 19. 1. & 89. 5. 11. & 104. 1, 2. & 115. 16. (*d*) *Gen.* 1. 2, 3.

Q. 8.

Q. 8. *How long was God making this World?*

A. It pleased him to make it the work of Six dayes: and he consecrated the seventh day a Sabbath for the Commemoration of it, and for the solemn Worshipping Him as our Creator.

Q. 9. *For whom, and for what use did God make the World?*

A. God made all things for himself; not as having need of them, but to *please* his *own will*, which is the *Beginning* and the *End* of all his Works; and to shine in the Glory of the *Greatness*, *Order* and *Goodness* of the World, as in a glass to understanding Creatures, and to communicate Goodness variously to his Works. (*e*)

Q. 10. *What did God with the World when he had made it?*

A. By the same Power, Wisdom and Will he still continueth it; or else it would presently return into nothing. (*f*)

Q. 11. *What further must we learn from God CREATING us?*

A. We certainly learn that he is our OWNER, our RULER, and our BENEFACTOR or FATHER, and that we are his OWN, and His SUBJECTS, and his BENEFITED Children.

Q. 12. *What mean you by the First, that he is our OWNER?*

A. He that maketh us of nothing, must needs be our absolute Lord or Owner: And therefore may do with all things what he Will, and cannot possibly do any wrong, however he useth us. And

(*e*) *Prov.* 16. 4. *Rev.* 4. 11. (*f*) *Heb.* 1. 3. *Ezek.* 18. 4. 1 *Cor.* 6. 20. *Psal.* 10. 16.

We

we must needs be wholly his *Own*, and therefore should wholly resign our selves to his disposing Will. (*g*)

Q. 13. *What mean you by the Second, that God is our Ruler?*

A. He that by *Creation* is our *absolute Owner*, and hath made us *Reasonable*, and with *Free-will*, must needs have the only *right* and *fitness* to be our Ruler by his Laws and Doctrine: And we are bound as his Subjects to *Obey him absolutely* in all things †.

Q. 14. *How gather you that he is our Father or Benefactor?*

A. If we have our very *Being* from him, and *all the Good* that the whole Creation enjoyeth be his free Gift, then as he is LOVE it self, so he is the Great Benefactor of the World, but specially to his chosen faithful People: And no Man or Angel hath any thing that is good by way of merited exchange from God, but all is of free Gift: And we owe him our superlative Love, and and Thanks, and Praise.

Q. 15. *Why are Heaven and Earth named as the parts of his Creation?*

A. They are all that we are concerned to know: We partly see the difference between them, and Gods Word tells us of more than we see: Earth is the place of our present abode in our Life of Tryals in Corruptible Flesh: Heaven is the place where

(*g*) *Psal.* 119. 94. *Act.* 27. 23. 1 *Cor.* 6. 19. *Job.* 17. 6. 9, 10. *Isa.* 63. 19. 1 *Chron.* 29. 11. † *Psal.* 59. 13. & 66. 7. & 103. 19. *Dan.* 4. 17. 25. 32. 1 *Tim.* 6. 15. & 1. 17. *Rev.* 17. 14. & 19. 6.

God

God doth manifeſt his Glory, and from whence he ſendeth down thoſe Influences which maintain *Nature*, and which communicate his *Grace*, and prepare us for the Glory which we ſhall enjoy in Heaven. By *Heaven* and *Earth* is meant *all Creatures*, both Spirits and Corporeal. (*h*)

Q. 16. *Were there no more Worlds made and diſſolved before this: It ſeems unlikely that God from all Eternity ſhould make nothing till leſs than Six Thouſand Years ago; when he is a communicative Good, and delighteth to do good in his Works?*

A. It is dangerous preſumption ſo much as to put ſuch a Queſtion with our Thought or Tongue, and to pry into Gods Secrets, of which we are utterly uncapable, (unleſs it be to ſhame it or ſuppreſs it.) God hath by Chriſt and the Holy Ghoſt in Scripture ſet up a Ladder, by which you may aſcend to the Heaven that you are made for: But if you will climb above the top of the Ladder, you may fall down to Hell. (*i*)

CHAP. XI.

Of the Perſon of Jeſus Chriſt, the only Son of God.

Qu. 1. *WHo is Jeſus Chriſt?*

A. He is *God* and *Man*, and the *Mediator* between GOD and Man. (*k*)

(*h*) *Gen.* 1. 1. (*i*) *Deut.* 29. 29. (*k*) 1 *Tim.* 2. 5. Heb. 12. 24. & 8. 6. & 9. 15.

Q. 2.

Q. 2. *When did he begin to be God?*

A. He is the Eternal God that had no Temporal beginning?

Q. 3. *When did he begin to be a Man?*

A. About One thouſand ſix hundred eighty one Years ago. (*l*)

Q. 4. *If he be* GOD, *why is he called the* Son *of* God? *Are there more Gods than One? And how doth God beget a Son?*

A. There is but *One God*: I before opened to you the Myſtery of the Trinity in Unity, to which you muſt look back. *Begetting* is a word that we muſt not take carnally; and a *Son* in the *Deity* ſignifieth not *another ſubſtance*. If the *Sun* be ſaid to *Beget* its own *Light*, that maketh it not *another Subſtance*.

But Chriſt is alſo as Man begotten of God in a *Virgins* Womb. (*m*)

Q. 5. *Was Chriſt* GOD *in his low condition on Earth?*

A. Yes, but the GODHEAD appeared not as in heavenly Glory.

Q. 6. *Is Chriſt a* Man *now he is in Heaven?*

A. Yes, He is ſtill *God* and *Man*: But his *Glorified Manhood* is not like our corruptible Fleſh, and narrow Souls. (*n*)

Q. 7. *Hath Chriſt a* Soul *beſides his Godhead?*

A. Yes, for he is a perfect Man, which he could not be without a Soul.

(*l*) *Jo.* 1. 1, 2, 3, &c. 1 *Tim.* 3. 16. *Rom.* 9. 5. *Tit.* 2. 13. (*m*) *Ph.* 2. 7, 8, 9, 10. (*n*) *Act.* 3. 21. *Jo.* 2. 17. & 6. 62. *Eph.* 4. 8, 9, 10.

Q. 8.

Q. 8. *Then Christ hath two Parts:* One part i *God*, and the other *Man*?

A. The name of PART or WHOLE is not fi for God: God is no PART of any thing, no no of the Universe of *Being*: For to be a PART i to be less than the *whole*, and so to be imperfect: And every WHOLE consisteth of PARTS; but so doth not God. *(o)*

Q. 9. *Is Jesus Christ one Person or two*, viz. *A Divine and Humane*?

A. It's dangerous laying too great a stress on words that are either not in Scripture, or are applyed to God as borrowed from similitude in Man: As the word PERSON signifieth the Eternal *Word*, the Second in the Trinity, Christ is but *One Person*: And though his *humane Soul and Body* assumed be Substances, they are not *another Person*, but another *Nature* united to his Eternal Person, yet not as a *Part* of it, but by a Union which we have no proper Words to express. Christ hath two Natures, and but one Person. But if you take the word PERSON only for a Relation (as of a King, a Judge, &c.) so Christ as MEDIATOR is a PERSON distinct from the same Christ as the Eternal Second Person in the Trinity. *(o)*

Q. 10. *It seems then Christ had three Natures, a* Divine, *a* Soul, *and a* Body?

A. This is a Question about meer *Names*, He hath only the *Nature* of GOD and of Man. But if you go to anatomize *Man*, you may find in him on Earth, perhaps more Natures than two, Spirit,

(o) Gal 3. 20. 1 *Jo.* 5. 7. 1 *Tim.* 2. 5, *Eph.* 4. 5, 6. *Rom.* 5. 17, 18.

Fire,

Fire, Air, VVater and Earth: But this is a frivolous dispute.

Q. 11. *In what Nature did Christ appear of Old before his Incarnation?*

A. If it were not by an Angel as his Agent, it must be by some *Body*, *Light* or *Voice* made or assumed for that present time.

Q. 12. *I hear some say, That Christ is not One God with the Father, but a kind of under-God, his first Creature, above Angels.*

A. The Scriptures fully prove Christ to be God, and one God with the Father: The form of Baptism proveth it. There be some Learned Men that to reconcile this Controversie, say, That Christ hath *Three* Natures, 1. The Divine: 2. A Super-angelical: 3. A Humane. And that *God* the *Eternal Word*, did first of all produce the most perfect of all his Creatures, above Angels, like an Universal Soul, and the *God-Head* uniting it self to *this*, did by *this* produce all other Creatures; and at least did in and by *this* Unite it *self hypostatically* to the humane Nature of Christ. They think divers Texts do favour this threefold Nature; and that the *Arrians* erred only by noting the Super-angelical Nature, and not noting the Divine united to it. But I dare not own so great a point, which I find not that the Universal Church ever owned; nor do I see any cogent Proof of it in the Scripture. (p)

Q. 13. *But God doth all his Works in Order: And he made Angels far Nobler than Man: And*

(p) *Jo.* 1. 1, 2. *Mat.* 28. 19. *Col.* 1. 15, 16, 17, 18. *Heb.* 1. 2, 3, 4. *Rev.* 1. 5. 8.

is

is it like then that he ſetteth a Man ſo far abo all Angels, as Perſonal Union doth import?

A. It is not like, if we might judge by the co jectures of our Reaſon: But Gods *lower* Works a none of them perfectly known here to us: Muc leſs the moſt Myſterious, even the Glorious Perſ of the Son of God. If God will thus glorifie h Mercy to Man, by ſetting him above all the A gels, who ſhall ſay to him, What doſt thou? A if there be in Jeſus Chriſt, a firſt created Supe angelical Nature; beſides the Divine and Human we ſhall know it when we ſee as Face to Face. the mean time he will ſave thoſe that truly belie in him as GOD and Man. (*q*)

Q. 14. *Why is Chriſt called* Our Lord?

A. Becauſe he is God; and alſo as Mediator, Power in Heaven and Earth is given him, and h is made Head over all things to his Church, *Ma* 28. 28. *Eph.* 1. 22, 23.

Q. 15. *What do his Names* [Jeſus Chriſt] *ſig nifie?*

A. Jeſus ſignifieth a *Saviour*, and *Chriſt*, t *Anointed* of God. He being Anointed by God t the Office of a *Mediator*, as the Great *Propho Prieſt* and *King* of the Church.

(*q*) *Heb.* 1. & 2.

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CHAP. XII.

How Christ was Conceived by the Holy Ghost, and Born of the Virgin Mary.

Qu. 1. *Doth it not seem Impossible that Christ should be begotten on a Virgin without a Man?*

A. There is no Contradiction in it: And what is impossible to him that made all the World of nothing? (*a*)

Q. 2. *But it seems incredible that God should be made Man?*

A. God was not at all changed by Christ's Incarnation. The Godhead was not turned into Flesh or Soul: but united it self thereto. (*b*)

Q. 3. *But it seemeth an incredible Condescension in God to unite the Nature of Man to himself, in Personal Union.*

A. When you understand what it is, it will not seem incredible to you, though wonderful. Consider, 1. That it doth not turn the humane Nature into Divine. 2. Nor doth it give it any of that part or work which was proper to the Divine Nature, and Second Person in the Trinity from Eternity. 3. The Divine Nature is united to the Humane, only to advance this to the excellent Office of Mediation, and that Christ in it may be Head over all things to the Church. 4. And it will abate your wonder if you

(*a*) *Mat.* 8. 20. *Luke* 1. 35. (*b*) *Rom.* 1. 3. *John* 1. 14. 1 *Tim.* 3. 16. *Gal.* 4. 4.

consider, that God is as near to every Creature as the Soul is to the Body: In Him we live, move and have our being. And he is more to us, than our Souls are to our Bodies.

Q. 4. *You now make me think that God is* one with every Man *and Creature, as well as with Christ. I pray you wherein is the difference?*

A. Gods Essence is every where alike: but he doth not *appear* or *work* every where alike: As he is more in Heaven than on Earth, because he there operateth and appeareth in Glory, and as he is more in Saints than in the Ungodly, because in them he Operateth his Grace; so he is in Jesus Christ, otherwise than he is in any other Creature: 1. In that he by the Divine Power qualified him as he never did any other Creature. 2. And designeth him to that work, which he never did any other Creature. 3. And fixeeth him in the honourable Relation to that work. 4. And communicateth to him by an uniting act, the Glory which he doth not to any other Creature: And though it's like there is yet more unknown and incomprehensible to us, yet these singular Operations express a singular Operative Union. The Sun by shining on a Wall, becomes not one with it: But by its influence on *Plants*, it becometh one with them, and is their Generical Life.

Q. 5. *But how is the Second Person in the Trinity more United to the humane Nature, than the Father and the Holy Ghost? are they divided?*

A. You may as well ask, Why God is said to make (c) the World by his WORD, and by his SON: Tho the Persons are undivided in their works on the Crea-

(c) *Jo.* 1. 3. 10.

ture

ture, yet *Creation* is eminently ascribed to the Father, Incarnation and Redemption to the Son, and Sanctification to the Holy Ghost. The Suns power of Motion, Light and Heat are inseparable: And yet it is the *Light* as such that with our Eye doth cause the same act of sight, as united to it. But the perfect Answer to this doubt is reserved for Heaven?

Q. 6. *But how was he conceived by the Holy Ghost, the Second Person by the third, when it is only the Second that was incarnate?*

A. The Holy Ghost is not said to operate on the Second Person in the Trinity, or the Godhead, for Christs Conception; but on the Virgins Body, and by miraculous causing a humane Soul and Body, and their union with the Eternal Word. Gods perfecting Operations are usually ascribed to the Holy Ghost: But the Father and Son, are still supposed Operating by the Holy Spirit.

Q. 7. *Was Christ's Flesh made of the substance of his Mother?*

A. Yes: Else how had he been the Son of Man? (*d*)

Q. 8. *Was Christ's Soul begotten by his Mother?*

A. It is certain that Man begetteth Man: But how Souls are generated is not fully known by Man: Some say, They are not Generated, but Created: Some say, That they are not Created, but Generated: And I think that there is such a concurrence of God's act and Mans, as may be called a Conjunction of Creation and Generation; that is, that as the Sunbeams by a Burning-Glass may light a Candle, and that Candle light another, and another; yet so that the Light and Heat that doth it, is only from the Suns

(*d*) *Gal.* 4. 4.

continual communication: But will not Light another but as *contracted* and made forcible by the Burning-glass, or the Candle: So all the Substance of new Souls is from the Divine Efflux, or communication of it, which yet will not ordinarily beget a Soul, but as it is first received in the Generative natural faculty, and so operateth by it, as its appointed Natural means. Thus it seems all humane Souls are caused (Pardon the defects of the Similitude.) But the Soul of Christ miraculously, not without all Operation of the Mothers (for then he had not been the Son of Man) but without a humane Father; the Holy Ghost more than supplying that defect.

Q. 9. *If Christ was* Mary's *Son, how escaped he Original guilt?*

A. By being conceived by the Holy Ghost, and so in his humane Nature made the Son of God, and not generated as other Men are.

Q. 10. *Had* Mary *any Children after Jesus Christ?*

A. It goes for a Tradition with most, that she had none: But it is uncertain, and concerneth not our *Faith* or Salvation. (*e*)

Q. 11. *Why was Christ Born of a* Jew?

A. God had made a special Promise to *Abraham* first, that † Christ should be his Seed, in whom all Nations should be blessed: and to *David* after, that he should be his Off-spring, an everlasting King.

Q. 12. *Why was not Christ Born till about Four thousand Years after the* Fall?

(*e*) *Heb.* 7. 26. *Mat.* 12. 46. *Mar.* 3. 31. *Jo.* 2. 12. & 7. 3. 5. 10. *Gal.* 1. 19. † *Gen.* 22. 18. & 26. 4. *Psal.* 89. 29. 36. *Rom.* 1. 3. & 4. 16. 2 *Tim.* 2. 8.

A. It

A. It's dangerous asking Reasons of God's Councils which he hath not revealed. But this much we may know, that Christ was Mans Redeemer by *undertaking* what he after did, before his Incarnation. And that he revealed the Grace of Redemption by Promises, Types and Prophesies, and so saved the Faithful: And that Gods works are usually progressive to Perfection, and ripest at last: And therefore when he had first sent his Prophets, he *lastly* sent his Son, to perform his undertaking and bring Life and Immortality more fully to light, and bring in a better Covenant, and gather a more excellent Universal Church.

Q. 13. *Were any saved by Christ before he was made Man?*

A. Yes: They had the Love of the Father, the Grace of Christ, and the necessary communion of the Holy Ghost, and the Promise: And in every Age and Nation, he that feared God and work't *Righteousness was accepted of him.* (*f*)

CHAP. XIII.

Suffered under *Pontius Pilate*, was Crucified, Dead and Buried; he descended into Hell.

Qu. 1. *WHy is there nothing said in the Creed, 1. Of Christ's overcoming the Temptations of the Devil and the World?* (*g*) 2. *Or of his ful-*

(*f*) See *Heb.* 11. (*g*) *Matt.* 4.

filling the Law, his perfect Holiness, Obedience and Righteousness? 3. Nor of his Miracles?

A. 1. You must know that the *Creed* at first when Christ made it the Symbol of Christianity, had but the three Baptismal Articles; (*h*) to be Baptized into the Name of the Father, Son, and Holy Ghost. 2. And that the rest were added, for the Exposition of these three. 3. And that the Errors that rose up occasioned the additions: Some denyed Christ's real Humanity, and some his Death, and said that it was another in his Shape that dyed: and this occasioned these Expository Articles. 4. But the Apostles and other Preachers expounded more to those whom they Catechized, than is put into the Creed; and more is implyed in that which is expressed: And had any Hereticks then denyed Christ's perfect Righteousness, and Victory in Temptation, it's like it would have occasioned an Article for these. 5. But Christ would not have his Apostles put more into the Creed, than was needful to be a part of the Test of Christianity: And he that understandingly, consentingly and practically, believeth in *God* the *Father*, *Son*, and *Holy Ghost*, shall be saved. 6. And as to Christ's *Miracles*; yea, and his Holiness, they are contained in the true meaning of Believing in the Holy Ghost, as I shall after shew.

Q. 2. *But why is none of Christ's* Sufferings *mentioned, before that of his being Crucified?*

A. This which is the consummation, implyeth the humilation of all his Life: his mean (*i*) Birth, and Education, his mean estate in the World, his Tempta-

(*h*) *Mat.* 28. 19. (*i*) *Phil.* 2. 7, 8, 9. *Heb.* 12. 2, 3, 4.

tions,

tions, Accusations, Reproaches, Buffeting, Scourging, his Agony, his Betraying, his Condemnation as a Malefactor, by false Witnels, and the Peoples Clamour, and the Rulers Malice and Injustice : his whole Life was a state of humiliation, finished in his Crucifixion, Death and Burial.

Q. 3. *What made the* Jews *so to hate and Crucifie him?* (*k*)

A. Partly a base fear of *Cæsar*, lest he should destroy them in jealousie of *Jesus* as a King : And having long revolted from sincerity in Religion, and become Ceremonious Hypocrites, God left them to the blindness and hardness of their Hearts, resolving to use them for the Sacrificing of Christ, the Redemption of the World, and the great enlargement of his Church.

Q. 4. *Why is* Pontius Pilate *named in the Creed?*

A. Historically to keep the remembrance of the time when Christ suffered : and to leave a just shame on the Name of an unjust Judge. (*l*)

Q. 5. *Why was* Crucifying *the manner of Christ's death?*

A. 1. It was the *Romans* manner of putting vile Malefactors to death. 2. And it was a death especially cursed by God ; and Christ foretold it of himself.

Q. 6. *Was it only Christs Body that suffered, or also his Soul and Godhead?*

A. The Godhead could not suffer ; but he that was God suffered, in Body and in Soul. (*m*)

Q. 7. *What did Christs Soul suffer?*

A. It suffered not by any sinful Passion, but by Na-

(*k*) *Joh.* 11. 48. 50. (*l*) 1 *Tim.* 6. 13. *Col.* 1. 20. & 2. 14. *Eph.* 2. 16. *Gal.* 3. 13. (*m*) *Matt.* 26. 38. *Joh.* 12. 27.

tural, Lawful fear of what he was to undergo, and feeling of pain, and ſpecially of God's juſt diſpleaſure with Mans ſin, for which he ſuffered; which God did expreſs by ſuch with-holdings of Joy and by ſuch inward deep ſenſe of his puniſhing Juſtice, as belonged to one that conſented to ſtand in the place of ſo many ſinners, and to ſuffer ſo much in their ſtead.(*n*)

Q. 8. *Did Chriſt ſuffer the pains of Hell, which the Damned ſuffer?*

A. The pains of Hell are Gods juſt puniſhment of Man for ſin; and ſo were Chriſts ſufferings, upon his conſent. But, 1. The Damned in Hell are *hated of God*, and ſo was not Chriſt. 2. They are forſaken of Gods holy Spirit, and Grace, and ſo was not Chriſt. 3. They are under the Power of Sin, and ſo was not Chriſt. 4. They hate God and Holineſs; and ſo did not Chriſt. 5. They are tormented by the Conſcience of their Perſonal guilt, and ſo was not Chriſt: Chriſts Sufferings and the Damned's vaſtly differ.

Q. 9. *Why muſt Chriſt ſuffer what he did?*

A. 1. To be an Expiatory Sacrifice for ſin: God thought it not meet as he was the juſt and holy Ruler of the World, to forgive ſin without ſuch a Demonſtration of his Holineſs and Juſtice, as might ſerve as well to the Ends of his Government, as if the *Sinners had ſuffered* themſelves. 2. And he ſuffered to teach Man, what ſin deſerveth, and what a God we ſerve, and that we owe him the moſt coſtly obedience, even to the death; and that this *Body*, *Life*, and *World* are to be denyed, contemned and forſaken, for the ſake of Souls, and of Life Everlaſting, and of

(*n*) *Luk.* 22. 44.

God,

God, when he requireth it. The Cross of Christ is much of the Christians Book. (o)

Q. 10. *What sorts of Sin did Christ die for?*

A. For all sorts, except Mens not performing those Conditions which he requireth of all that he will *pardon* and *save*.

Q. 11. *For whose sins did Christ Suffer?*

A. All Mens sins were instead of a *meritorious cause* of Christ's Sufferings; he suffered for Mankind as the *Saviour of the World*: And as to the *Effect*, his Suffering purchased a *conditional Gift of free pardon and life to all that will believingly accept it, according to the nature of the things given*: But it was the will of the Father, and the Son, not to leave his death to uncertain success, but *infallibly to cause the Elect to believe and be saved.* (p)

Q. 12. *Was it just with God to punish the Innocent?*

A. Yes, when it was Christs own undertaking by consent, to stand as a Sufferer in the room of the guilty.

Q. 13. *How far were our sins imputed to Christ?*

A. So far as that his consent made it just that he suffered for them. He is said to be *made sin for us*, who knew no sin, which is, to be made a Curse or Sacrifice for our sin. But God never took him to be really or in his esteem a sinner: He took not our *fault* to become *his fault*, but only the *punishment* for our faults to be due to him. Else sin it self had been made his own, and he had been relatively and properly a

(o) *Heb.* 9. 26. & 10. 12. 1 *Cor.* 5. 7. *Luk.* 14. 33. 1 *Cor.* 2. 2. *Gal.* 2. 2. & 3. 1. & 5. 24. & 6. 14. *Ph.* 2. 8. & 3. 7, 8, 9. (p) *Rom.* 5. 6. 8. & 14. 9. 15. 2 *Cor.* 5. 14, 15. *Heb.* 2. 9. 1 *Tim.* 2. 6. 1 *Joh.* 2. 2. *Joh.* 1. 29. & 3. 16. 18, 19. & 4. 42. & 6. 51.

Sinner

Sinner, and God must have hated him as such, and he must have dyed for his own Sin when ours was made his own: But none of this is to be imagined. (*q*)

Q. 14. *How far are Christ's Sufferings imputed to us?*

A. So far as that we are reputed to be justy forgiven and saved by his Grace, because he made an expiation by his Sacrifice for our Sins: But not so as if God mistook us to have suffered in Christ, or that he or his Law did judge that we our selves have made satisfaction or expiation by Christ. (*r*)

Q. 15. Was not that *penal Law*, [*In the day that thou eatest thereof thou shalt die*] and [*The Soul that sinneth shall die*] fulfilled *by execution for us all in Christ*, and now *justifieth us as* so fulfilled?

A. No: That Law condemned none but the Sinner himself, and is not *fulfilled* unless the Person suffer that sinned. That Law never said [*Either the Sinner or another for him shall die.*] Christ was given us *by God as above his Law*, and that he might justly and mercifully forgive sin, though he executed not that Law: That Law did but make punishment *our Due*, and not Christs, but not *bind* God to inflict it on us, when his Wisdom knew a better way. It is not that *Law as fulfilled* that justifieth us, but another, even the *Law of Grace*: Satisfaction is not the fulfilling of the penal Law. (*s*)

Q. 16. *Did not Christ* fulfill *the* Commands *of the Law for us by his Holiness and perfect Righteousness? What need was there that he suffer for us?*

(*q*) 1 *Pet.* 2. 22. (*r*) 1 *Pet.* 3. 18. *Act.* 26. 18. (*s*) *Rom.* 3. 19, 20, 21. 28. & 4. 13. 15. & 10. 4. *Gal.* 2. 16. 21. & 3. 11. 13. 18, 19. 24.

A. The

A. The Law or Covenant laid on him by his Father was, that he ſhould *do both*; and therefore both is the performance of that Condition on which God gave us to him to be pardoned and ſaved by him. If he had fulfilled the Commands of the Law by perfect Holineſs and Righteouſneſs, in our *Legal Perſons*, ſo as that God and his Law would have reputed *us* to have done it by him, then indeed being reputed perfect Obeyers, we could not have been reputed Sinners that needed ſuffering or pardon. But Chriſts habitual, active and paſſive Righteouſneſs, were (all the parts of his One Condition) performed by him, to be the meritorious Cauſe of our Juſtification. (*t*)

Q. 17. *Why is Chriſt's Death and Burial named beſides his Crucifixion?*

A. Thoſe words have been ſince added to obviate their Error who thought Chriſt dyed not on the Croſs.

Q. 18. *What is meant by his deſcending into Hell?*

A. Thoſe words were not of ſome Hundred Years in the Creed: And ſince they were put in, have been diverſly underſtood: There is no more certain nor neceſſary to be believed, but that, 1. Chriſts Soul was, and ſo ours are, immortal, and remained when ſeparated from the Body. 2. And that as death being the ſeparation of Soul and Body was threatned by God as a puniſhment to both, ſo the Soul of Chriſt ſubmitted to this penal ſeparation, and went to the place of ſeparated Souls, as his Body did to the Grave. (*u*)

(*t*) *Mat.* 3. 15. & 5. 17. *Iſa.* 53. 11. 1 *Cor.* 1. 30. 2 *Cor.* 5. 21. (*u*) 1 *Cor.* 15. 4, 5. *Pſa.* 16. 9, 10. 1 *Pet.* 3. 18, 19, 20, 21.

Q. 19.

Q. 19. *Of what use is this Article to us?*

A. Of great and unspeakable use: 1. We lear hence what Sin deserveth: shall we play with tha which must have such a Sacrifice? (*x*)

2. We learn hence that a sufficient expiatory Sacri fice is made for sin: and therefore that God is reco ciled, and we need not despair, nor are put to mak expiation our selves, or by any other.

3. We learn that Death, and the Grave, and th state of Separate Souls, are Sanctified; and Satan co quered as he had the power of Death, as Gods Exe cutioner: And therefore that we may boldly die i Faith, and commit Soul and Body into the hand o him that died for them.

Q. 20. *But did not Christ's go to Paradise? and ca that be penal?*

A. Yes: And so do faithful Souls. But the So and Body are a perfect Man; and Nature is against Separation; And as the Union of Christs Soul an glorified Body now in Heaven is a more perfect sta than that was of his separated Soul, so the depriva tion of that Union and Perfection was a degree o penalty: And therefore it was the extraordinary pri viledge of *Enoch* and *Elias* not to die.

(*x*) *Heb.* 9. 21. *Col.* 1. 20. *Eph.* 1. 7. 1 *Pet.* 1. 2. 19. *Rom.* 3. 25. *Heb.* 2. 14. 1 *Jo.* 2. 1, 2, 3 & 4. 10. *Heb.* 9. 14. *Eph.* 2. 13. *Rev.* 1. 5. & 5 9. & 7. 14. & 14. 20.

CHAP

CHAP. XIV.

The Third Day he roſe again from the Dead.

Q. 1. *How was Chriſt ſaid to be three dayes in the Grave?*

A. He was there part of the Sixth day, all the Seventh, and part of the Firſt. (*a*)

Q. 2. *Is it certain that Chriſt roſe from the Dead, the third day?*

A. As certain as any Article of our Faith, Angels witneſſed it: *Mary* firſt ſaw him and ſpake with him: Two Diſciples going to *Emmaus*, ſaw him, to whom he opened the Scriptures concerning him: *Peter* and others Fiſhing, ſaw him, and ſpake and eat with him: The Eleven aſſembled, ſaw him: *Thomas* that would not elſe believe, was called to ſee the print of the Nails, and put his Finger into his pierced ſide. He was ſeen of above Five hundred Brethren at once: He gave the Apoſtles their Commiſſion and Inſtructions, and his Bleſſing, and aſcended Bodily to Heaven in their ſight: And afterward appeared in Glory to *Stephen* and *Paul*: But I have before given you the proof of the Goſpel, and muſt not repeat it. (*b*)

Q. 3. *Was it foreknown that Chriſt would riſe?*

A. Yes: It was foretold by the Prophets, and expreſly and often by himſelf to his Apoſtles and the *Jews*,

(*a*) *Mat.* 12. 39, 40. & 16. 4. *Joh.* 20. *Mat.* 28. (*b*) 1 *Cor.* 15. 5, 6.

and

and therefore they set a Sealed Stone with a Guard of Souldiers on the Sepulcher to watchit. (*c*)

Q. 4. *It is a wonder that the Jews then believed not in him?*

A. The Rulers were now more afraid than before that Christ would by the People be Proclaimed their King, and then the *Romans* destroy their City and Nation; for they feared Men more than God: And withal they had put him to death on that account, as if his making himself a King had been Rebellion against *Cæsar*, and [*King of the Jews*] was written as his Crime by *Pilate* on his Cross: and so they were engaged against him as a *Rebel*, though he told them his Kingdom was not a *Worldly* one: And they seemed to believe that he did all his Miracles by the Devil as a Conjurer, and therefore that he was raised by that Devil: (*d*) which was the Blasphemy against the Holy Ghost: And as for the Common People, they deceived them by hiring the Souldiers to say, That his Disciples stole his Body while they slept. (*e*)

Q. *But why would Christ appear to none but his Disciples?*

A. We are not fit to give God a Law: His works are done in infinite Wisdom. But we may see, 1. That they who had hardned their Hearts against all his Doctrine, and the Miracles of his Life, and maliciously put him to Death as a Blasphemer, a Conjurer, and a Traitor to *Cæsar*, were unworthy and unmeet to be the Witnesses of his Resurrection: And its like it would but have excited their rage to have

(*c*) *Act.* 26. 23. *Mat.* 20. 19. *Mark* 8. 31. & 9. 31. & 10. 34. *Luke* 24. 7. 46. *Joh.* 20. 9. *Rom.* 14. 9. 1 *Thes.* 4. 14. (*d*) *Matth.* 12. (*e*) *Matth.* 28. 3.

tryed

tryed a new Persecution. His Resurrection being the first act of his triumphant Exaltation, none were so fit to see him as those that had followed him in his Sufferings: Even as wicked Men are not meet (as *Paul* was) to be 'rapt up into Paradise and the Third Heavens, and hear the unutterable things. (*f*)

2. The Witnesses whom he chose were enow and fit Persons for that Office, being to be sent abroad to Proclaim it to the World.

And God confirmed their Testimony by such abundant Miracles, of which you heard before. (*g*)

3. And yet he left not the Infidels without convincing means: As he before told them, that he would raise in three Dayes the Temple of his Body, when they destroyed it; so they saw the Earthquake, the Sun darkned, the Vail of the Temple rent at his Death; and their Souldiers saw the Angels that terrified them, and told the Rulers what they saw: And after all, it was to *Paul* a Persecutor (and partly to his company) that Christ appeared. (*h*)

Q. 6. *Why must Christ rise from the Dead?*

A. You may as well ask, Why he must be our Savior?

1. If he had not risen, Death had conquered him, and how could he have saved us that was overcome and lost himself. (*i*)

2. He could not have received his own promised Reward; even his Kingdom and Glory: It was for the Joy that was set before him, that he endured the Cross and despised the shame: Therefore

(*f*) *Act.* 10. 41. & 1, 2, 3, 4, 5. 22. & 4. 2. 33. & 17, 18. *Heb.* 6. 2. (*g*) 1 *Cor.* 15. 4. 6. *Heb.* 2. 3, 4, 5. (*h*) *Mat.* 26. & 27. *Luke* 23. *Act.* 9. (*i*) 1 *Cor.* 15. 13, 14. 20.

God

God gave him a Name above every Name, to which every created Knee must bow. (*k*)

3. His Resurrection was to be the chief of all those Miracles by which God witnessed that he was his Son, and the chief Evidence by which the World was to be convinced of his Truth, (*l*) and so was used in their Preaching by the Apostles. That Christ rose from the Dead, is the chief Argument that makes us Christians.

4. The great executive parts of Christs saving Office were to be performed in Heaven, which a dead Man could not do. How else should he have Interceded for us as our heavenly High-priest? How should he have sent down the Holy Ghost to renew us? How should he as King have governed and protected his Church on Earth unto the End? How should he have come again in Glory to Judge the World? and how should we have seen his Glory (as the Mediator of Fruition) in the Heavenly Kingdom. (*m*)

Q. 7. *I perceive then that Christ's Resurrection is to us an Article of the greatest use? What use must we make of it?*

A. You may gather it by what is said, 1. By this you may be sure that he is the Son of God and his Gospel True. (*n*) 2. By this you may be sure that his Sacrifice on the Cross was accepted as sufficient. 3. By this you may be sure that Death is Conquered, and we may boldly trust our Saviour, who tasted and overcame Death, with our departing Souls. 4. By

(*k*) *Heb.* 12. 3, 4. *Phil.* 2. 7, 8. (*l*) *Rom.* 1. 4. 1. *Pet* 1. 3, 4. & 3. 21. *Joh.* 11. 24. 25. (*m*) 1 *Pet.* 1. 3, 4. & 3. 21. *Phil.* 3. 10, 11. 19, 20, 21. *Rom.* 6. 5. *Heb.* 4. 14, 15. & 6. 20. & 7. 16, 17, 18. & 8. 1, 2, 3. & 10. 21, 22.

this you may be sure that we have a powerful High-priest and Intercessour in Heaven, by whom we may come with reverend boldness unto God. 5. By this we may know that we have a powerful King, both to obey and to trust with the Churches interest and our own. 6. By this we may know that we have a Head still living, who will send down his Spirit to gather his Chosen, to help his Ministers, to Sanctifie and Comfort his People, and prepare them for Glory. 7. By this we are assured of our own Resurrection, and taught to hope for our final Justification and Glory. 8. And by this we are taught that we must Rise to Holiness of Life. (*n*)

CHAP. XV.

He ascended into Heaven, and sitteth on the right Hand of God the Father Almighty.

Qu. 1. *HOw long was it between Christ's Resurrection and his Ascension?*

A. Forty dayes: He rose on the day which we call *Easter*-day, and he ascended on that which we call *Ascension* day, or Holy *Thursday*. (*a*)

Q. 2. *Did Christ stay all that while among his Disciples visibly?*

A. No: but appeared to them at such seasons as he saw meet. (*b*)

(*n*) *Rom.* 8. 34. *Col.* 2. 12, 15. *Col.* 3. 1. 4, 5. (*a*) *Act.* 1. 3, 4. *Mat.* 28. (*b*) *Jo.* 20. & 21.

Q. 3. *Where was he all the rest of the Forty Days?*

A. God hath not told us, and therefore it concerneth us not to know.

Q. 4. *He shewed them that he had Flesh and Blood; how then was he to them invisible, the most part of the Forty dayes?*

A. The Divine power that raised Christ, could make those alterations on his Body, which we are unacquainted with.

Q. 5. *How was Christ taken up to Heaven?*

A. While he was speaking to his Apostles of the things concerning the Kingdom of God, and answering them that hoped it would presently be, and had given their Commission, and the Promise of the Holy Ghost, and commanded them to wait for it at *Jerusalem*; he was taken up as they gazed after him, till a Cloud took him out of their sight: And two Angels like two Men in white, stood by them and askt them why they stood gazing up to Heaven, telling them that *Jesus* who was taken up should so come again.(*c*)

Q. 6. *Had it not been better for us that he had stayed on Earth?*

A. No: He is many wayes more useful to us in Heaven. (*d*) 1. He is now no more confined in presence to that small Countrey of *Judea*, above the rest of the World, as a Candle to one room, but as the Sun in his Glory, shineth to all his Church on Earth. 2. He is possessed of his full Power and Glory (by which he is fit to protect and Glorifie us.) 3. He intercedeth for us where our highest Concerns and Interest are.

(*c*) *Act.* 1. 4, 5. (*d*) *Act.* 1. 10, 11. *Jo.* 16, 17. & 15. 26. & 14. 16, 26. *Gal.* 4. 4, 6.

4. He

4. He sendeth his Spirit on Earth to do his work on all believers Souls.

Q. 7. *What is meant by his sitting on the right Hand of God?*

A. Not that God hath Hands or is confined to a place as Man is. But it signifieth that the Glorified Man *Jesus* is next to God in Dignity, Power and Glory; and as the Lieutenant under a King, is now the Universal Administrator or Governour of all the World under God the Father Almighty. (*e*)

Q. 8. *I Thought he had been only the Lord of his Church?*

A. He is Head over all things to his Church. All Power and things in Heaven and Earth are given him: Even the frame of Nature dependeth on him: He is Lord of all: But it is his Church that he Sanctifieth by his Spirit and will Glorifie.

Q. 9. *If Christ have all power, why doth he let Satan and Sin still reign over the far greatest part of the Earth?*

A. 1. Satan reigneth but over Volunteers that wilfully and obstinately choose that Condition: And he reigneth but as the Jailor in the Prison, as Gods Executioner on the wilfull refusers of his Grace. (*f*) And his reign is far from absolute; he crosseth none of the Decrees of God, nor overcometh his power, but doth what God seeth meet to permit him to do. He shall destroy none of Gods Elect, nor any that are truly willing of Saving Grace. And as for the fewness of the Elect

(*e*) *Mat.* 26. 64. *Act.* 7. 55, 56. *Rom.* 8. 34. *Eph.* 1. 20. 21, 22, 23. *Col.* 3. 1. *Heb.* 1. 3, 13. & 8. 1. & 10. 12. *Eph.* 1. 23. *Mat.* 28. 18. (*f*) *Rev.* 12. 9. & 13. 14.

I shall speak of it after, about the Catholick Church.

Q. 10. *But is not Christs Body present on Earth and in the Sacrament?*

A. We are sure he is in Heaven, and we are sure that their Doctrine is a fiction contrary to Sense, Reason and Scripture, that say the Consecrated Bread and Wine are substantially turned into the very Body and Blood of Christ, and are no longer Bread and Wine. But how far the presence of Christs Soul and Body extendeth, is a question unfit for Mans determination, unless we better knew what Glorified Souls and Bodies are. We see that the Sun is eminently in the Heaven: And yet whether its lucid Beams be a real part of its substance which are here on Earth, or how far they extend, we know not: nor know we how the Sun differeth in Greatness or Glory from the Soul and Body of Christ: nor know when an Angel is in the room with us, and when not: These things are unfit for our enquiry and decision. (*g*)

CHAP. XVI.

From thence he shall come again to judge the Quick and the Dead.

Qu. 1. *What is meant by the Quick and the Dead?*

A. Those that are found alive at Christ's coming and those that were dead before. (*a*)

(*g*) *Act.* 3.21. 1 *Cor.* 15.44,45. (*a*) 1 *Thes.* 4. 15, 16, 17.

Q.

Q. 2. Are not the Souls of Men judged when Men die?

A. In part they are: But as it is Soul and Body that make a Man, so it is the Judgment upon Soul and Body which is the full judgment on the Man: God's Execution is the principal part of his Judgment: And as Souls have not the fulness of Glory or Misery till the Resurrection, so they are not fully Judged till then: And Societies must be then judged, and Persons in their Sociable relations together. (b)

Q. 3. *Whither is it that Christ will come, and where will he judge the World?*

A. Not in Heaven, for the wicked shall not come thither: But *Paul* tells us, 1 *Thes.* 4. 16. [*That the Lord himself shall descend from Heaven, with a shout, with the Voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first, and then they that are alive and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord.*] By which it appeareth that the place of Judgment will be in the Air, between Heaven and Earth.

Q. 4. *In what manner will Christ come to Judgment?*

A. Christ tells us, *Matth.* 25. 31. *That the Son of Man* (that is, Christ as Man,) *shall come in his Glory, and all the Holy Angels with him, and shall sit on the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepheard divideth his Sheep from the Goats.*] And St. *Paul* saith,

(b) *Mat.* 25. 2 *Thess.* 1. 6, 7. 10, 11. *Joh.* 5. 22. 25.

2 *Thess.* 1. 7, 8. *The* Lord *Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our* Lord *Jesus Christ: Who shall be punished with everlasting Destruction from the presence of the* Lord, *and from the Glory of his Power, when he shall come to be glorified in his Saints, and to be admired in all them that believe.*

Q. 5. *Where are the Souls of the Dead before the Day of Judgment?*

A. The Souls of the Faithful are with Christ in Heaven, and the Souls of the Wicked are with Devils in misery.

Q. 6. *Where is it that the Devils and Wicked are in misery?*

A. They are shut out from the Glory of God, and where ever it be that they are, it is as Gods Prison, till the Judgment of the Great Day. But the Scripture calleth the Devil, [*the Prince of the Power of the Air*] *Eph.* 2. 2. Yet is he on Earth, *for he worketh in the Children of disobedience*, and is ready with his Temptations with all Men: And he is said to *go to and fro in the Earth*, Job 1. 7. & 2. 2. And he is said to *walk in dry places, seeking rest, and dwelling in the wicked*, Mat. 12. 43, 44.

Q. 7. *But are the Souls of the Wicked in no other Hell than the Devils are?*

A. The Scripture tells us of no other: But it tells us not of their tempting and possessing Men as Devils do, but of their suffering.

Q. 8. *Are Devils and Wicked Souls in the same Hell that they shall be in after the Day of Judgment, and have they the same punishment?*

A. Whether there shall be any change of the Place, it is not

not needful for us to know: But the punishment is of the same kind: But it will be greater after Judgment: were it but because the Body joyned to the Soul, and the multitude of the damned joyned in the Suffering, will make every one more receptive of it.

Q. 9. *Is there no middle place between Heaven and Hell? or a middle state of Souls that are in hope of deliverance from their pain?*

A. Hell it self is not all one Place, (*c*) seeing Devils are both in the Air and in the Earth, and where else we know not: And in *Job* 1. 11, 12. Satan was among the Sons of God. But as for any hope of deliverance to them that die unpardoned, the Scripture tells us of none, buth saith that [*the Night cometh when none can work*] and that *This is the accepted time: this is the Day of Salvation*: And that [*every Man shall be judged according to what he had done in the Body, whether it be good or evil.*] It is therefore mad presumption for any one to neglect this Day of Salvation upon a hope of his own making, that they that die the Slaves of the Devil may repent and be delivered in their Airy Life, and be made the Children of God; or that any Purgatory fire shall refine them, or any Prayers of the Saints in Heaven or Earth deliver them. (*d*)

Q. 10. *But it seems by their pleading described by Christ*, Mat. 25. *that they will not be past hope till the Sentence be passed on them.*

A. But the same Text, tells you what Sentence certainly shall pass; and therefore that if they keep any hope it is not of Gods making, but their own, and

(*c*) *Luke* 16. 22, 9. (*d*) *Mat.* 5. 25, 26. *Mark* 9. 43, 44, 45, 46.

will be all in vain: But indeed those words seem rather to express their fervent desire to escape Damnation, than their hope. The wicked may cry for Mercy when it is too late, but shall not obtain it: *Dives* Luke 16. may beg for a drop of Water, but not get it.

Q. 11. *But will it not be a long work to judge all that ever lived from the beginning of the World unto the End?*

A. Gods Judgment is not like Mans, by long talk and wordy Tryal, though Christ open the *Reasons* of it after the manner of Men; Gods Judgment consisteth of full *Conviction* and *Execution*: And he can convince all Men in a moment by his *Light*, shining at once into every ones Conscience: As the Sun can enlighten at once the Millions of Eyes all over the Earth. And Gods execution (casting all the wicked into utter darkness and misery) needs no long time, though it's continuance will be for ever. (*e*)

Q. 12. *May we know in this life, what Judgment Christ will then pass on us?*

A. All Men, or most Men do not know it: Nor will it be known by a slight and sudden Thought; nor by blinded or self-flattering Sinners; nor by the worser sort of true Believers, that sin as much as will stand with sincerity; nor yet by such ignorant Christians who understand not well the terms of the Covenant of Grace, or have true Grace, and know it not to be true: nor yet by such timerous Christians, whose fear doth hinder Faith and Reason. But there is no doubt but *we may know*, and ought to use all diligence to know what Sentence Christ will pass upon us. (*f*)

(*e*) 2 *Tim.* 4. 1. (*f*) *Jo.* 12. 47, 48. *Rom.* 2. 12, 13. *Act.* 17. 31. *Mark* 16. 16.

For,

For, 1. The difference between Heaven and Hell is so great, that there must needs be a great difference between them that shall go to each: And therefore it may be known: Christ's Spirit is not an undiscernable Mark and Pledge to them that have it. 2. And we are commanded to search and try our selves; and many Marks of difference are told us, and the Persons plainly described that shall be Justified and Condemned: And they are already here Justified and Condemned by that Law by which they shall be judged. 3. And what comfort could we have in all the Redemption and Grace of Christ, and all the Promises of Salvation, if we could not come to know our Title by them. (g)

Q. 13. *Who be they that Christ will then justifie, or condemn?*

A. I must not here answer that Question, because its proper place is afterward, under some of the following Articles.

Q. 14. *But I find some Scriptures, saying, That* we are not justified by works, *but by Faith in Christ; and yet in* Mat. 25. *Christ passeth the Sentence upon Mens* Works *as the* Cause; *and it's said,* We shall be judged according to our works.

A. By *works, Paul* meaneth (h) All works that are conceived to make the reward to be not of Grace, but of Debt: All works which are set in competition or opposition to Justification by Faith in Christ: The

(g) *Mal.* 3. 17. 18. *Mat.* 25. *Mat.* 13. *Rom.* 8. 30. *Jo.* 17. 2, 3. *Heb.* 9. 27. 2 *Cor.* 5. 10. *Heb.* 6. 2. (h) *Act.* 24. 25. *Jam.* 2. 13. *Acts* 17. 31. *Rom.* 3. 27. *Gal.* 2. 16, 17. & 3. 2. 5. 10. *Eph.* 2. 7. *Tit.* 3. 5, 6. *Rom.* 4. 4. & 2. 2, 3, 5. *Eccl.* 12. 24.

Question

Question between him and the *Jews* was, Whether the Divine excellency of *Moses*'s Law was such, as that it was given to justifie the doers of it as such? Or whether it was but an Index to point them to Christ the end of the Law, by whom they must be justified? But it is not *Believing in Christ*, nor begging his Grace, nor thankfully accepting it, that *Paul* meaneth by *Works* in his exclusion: It is this that he sets against these works. And as we are here made Justified Persons by meer Grace, giving us Repentance and Faith in Christ (that is, making us Christians:) so this obligeth us to live and die as Christians, if we will be saved. And therefore the final justifying Sentence at Judgment doth pass on us according to such works only as are the performance of our Covenant with Christ, without which we shall not be saved, and therefore not then justified; our Justification then being the justifying of our Title to Salvation, and therefore hath the same conditions.

Q. 15. *What may we further learn by this Article of Christ's coming.*

A. 1. We must learn to Fear, and Obey him that must judge us: And to live as we would then hear of it, and to make it all the work of Our lives to prepare for that day and final doom. And diligently to try our Hearts and Lives, that we may be sure to be then justified.

2. We must not be discouraged that we see not Christ, but remember that we shall shortly see him in his Glory: In the Sacrament and all his worship, let us do it, as expectants of his coming.

(i) *Rom.* 14. 10. *Rev.* 20. 12, 13. & 22. 14. *Jam.* 2. 14, &c. *Mat.* 12. 36, 37. 2 *Pet.* 3. 11, 12.

3. We

3. We have no cauſe to be diſmayed at the Proſperity of the Wicked, nor at our Proſecutions or any ſufferings, while we foreſee by Faith that glorious Day.

4. We ſhould live in the joyful Hopes of that Day, when he that died for us, and Sanctified us, ſhall be our Judge, and juſtifie us, and finally judge us to endleſs Life: And we muſt love, and long, and pray for this Glorious coming of Chriſt. Come Lord *Jeſu*, come quickly, *Amen*.

CHAP. XVII.

III. I Believe in the Holy Ghoſt.

Qu. 1. *WHat is meant by believing in the Holy Ghoſt?*

A. It meaneth our Believing what he is, and what he Doth: and our Truſting to Himſelf, and to his Works.

Q. 2. *What muſt we believe of Himſelf?*

A. That he is God, the Third Perſon in the Trinity, One in Eſſence with the Father and the Son.

Q. 3. *What muſt we believe of his Works?*

A. We muſt believe, 1. That the Holy Ghoſt is the great Agent and Advocate of Jeſus Chriſt on Earth, by his works to be his Witneſs, and to plead his Cauſe and communicate his Grace.

2. That the Holy Ghoſt was the Author of thoſe many uncontrolled Miracles by which the Goſpel of Chriſt was Sealed to the World: And therefore that

(*a*) *Mat.*28.19.1 *Jo.*5.7.*Acts* 5.3. *Mat.*12.31,32.

thoſe

thoſe Miracles were the certain atteſtation of God : (*b*)

3. That the Holy Ghoſt was given by Chriſt to his Apoſtles, and Evangeliſts, to enable them to perform the extraordinary Office to which they were Commiſſioned, to teach the Nations to obſerve all things that Chriſt had commanded, and to lead them into all Truth, and bring all things to their remembrance.

4. That therefore the Doctrine of the ſaid Apoſtles and Evangeliſts, firſt preached by them, and after Recorded in the Sacred Scriptures for the uſe of the Church to the end of the World, as the full Doctrine and Law of Chriſt, is to be received as the Word of God, indited by the Spirit.

5. That it is the work of the Holy Ghoſt to Sanctifie all Gods Elect ; that is, to illuminate their underſtandings, to convert their Wills to God, and to ſtrengthen and quicken them to do their duty, and conquer Sin, and ſave them from the Devil, the World and the Fleſh : And to be in them a Spirit of Power and Love, and a ſound mind : And ſo that the Holy Ghoſt is an *Interceſſor* within us to communicate LIFE, LIGHT and LOVE, from the Father, and the Son, and excite in us thoſe Holy Deſires,

(*b*) *Joh.* 14. 15, 16, 17. 26. & 15. 26. & 16. 7, 8, 9, 10, 11, 13, 14, 15. *Mark* 1. 8. *Act.* 1. 5. 8. & 2. 4, 33. 38. & 4. 31. & 6. 3. 5. & 8. 17. & 10. 44, 45. & 11. 15, 16. & 19. 2, 6. *Rom.* 15. 13, 16. 1 *Cor.* 12. & 6. 11, 19. 2 *Cor.* 13. 14. *Tit.* 3. 5, 6. *Heb.* 2. 3, 4. 2 *Pet.* 1. 21. *Rom.* 8. 5, 15, 16. *Jud.* 20. *Luke* 11. 13. *Eph.* 1. 13. & 4. 30. 1 *Theſ.* 4. 8.

Thanks

Thanks and Praise, which are meet for Gods acceptance. All this is contained in our *Believing in the Holy Ghost.*

Q. 4. *If all this be in it, it seemeth a most necessary part of Faith.*

A. The Perfective works of God are used to be ascribed to the Holy Ghost: This is so weighty and necessary a part of Faith, that all the rest are insufficient without it: Millions perish that God created, and that Christ in a general sort (as aforesaid) dyed for; but those that are Sanctifyed by the Holy Ghost are saved. It is the work of the Holy Ghost to Communicate to us the Grace of Christ, that the work of Creation and Redemption may attain their Ends.

Q. 5. *How is it proved that the Holy Ghost is God?*

A. In that we are Baptized into the Belief of him as of the Father and the Son: And in that he doth the works proper to God, and hath the Attributes of God in Scripture: Which also expresly saith [*There are Three which bear Record in* Heaven, *the* Father, *the Word, and the* Holy Spirit, *and these three are One,* 1 Joh. 5. 7.

Q. 6. *I have oft marvelled that the Creed left out,* 1. *The Authority of the Apostles:* 2. *And their Miracles, and Christs.* 3. *And the Authority of the Scriptures; and now I perceive that all these are contained in our* believing in the Holy Ghost.

A. No doubt, but it is a Practical Article of Faith (*c*) in which we profess to believe in the Holy Ghost in his *Relation and Works* on *Man*; and therefore Christ's *Agent* in gathering his Church, by the Apo-

(*c*) *Joh.* 16. 13.

stolical

ſtolical Power, Preaching, Writings and Miracles and in the Sanctifying, and helping all true Believers.

Q. 7. *By this it ſeems there are many wayes of denying the Holy Ghoſt?*

A. Yes: 1. They deny him, who deny his Godhead, as the Third Perſon in the Bleſſed Trinity.

2. They deny him who deny that the Miracles of Chriſt and his Apoſtles were God's Teſtimony to Chriſt, (being convinced of the Trueth of the Facts.)

3. They deny him who deny the extraordinary qualifications of the Apoſtles, and ſuppoſe them to have had but the prudence of ordinary honeſt Men.

4. They deny the Holy Ghoſt, who deny the ſacred Scriptures to be indited by him, and to be true.

5. They deny him, who deny him to be the Sanctifier of God's Elect, and feign Holineſs to be but conceit, deceit or common Virtue.

Q. 8. *But are all theſe the unpardonable ſin againſt the Holy Ghoſt?*

A. The unpardonable ſin is called [*The Blaſphemy againſt the Holy Ghoſt*, Mat. 12. (*d*) And it is when Men are convinced that thoſe Miracles were done, and thoſe gifts given, which are God's atteſtation to Chriſt and his Goſpel, but they fixedly believe and ſay, That they were all done by the power of the Devil, by Conjuration, and not by God, and therfore notwithſtanding them, Chriſt was but a Deceiver. And this ſin is unpardonable, becauſe it rejecteth the only re-

(*d*) *Matth.* 12.

medy

medy, The Spirits *witness* to the *truth* of *Christ*: He that will not believe this Witness, shall have no other.

Q. 9. *But how may we know that we are Sanctifyed by the Spirit?*

A. By that Holiness which he causeth: 1. When our *Understandings* so know and believe the Truth and Goodness of the Gospel and its Grace, as that we *Practically esteem* and *prefer* the *Love of the Father, the Grace of the Son, and the Communion of the Holy Ghost, and the heavenly Glory*, before all the *Pleasures, Profits* and *Honours* of this World, that stand against them, and before Life it self.

2. When *Our Wills* do with habitual Inclination and Resolution, *Love and Choose* the same, before all the said things that stand in competition.

3. When in the course of our Lives we seek them first, and hold them fastest in a time of Tryal, forsaking the Flesh, the World, and the Devil, so far as they are against them, and living in sincere (though not perfect) Obedience to God. (*e*)

Q. 10. *Is the Spirit or the Scripture higher, and the Rule of Faith and Life?*

A. The Spirit as the Author of the Scripture is greater than the Scripture; and the Scripture as the Word of the Spirit is the Rule of our Faith and Lives; and greater than our Spiritual gifts: The Spirit in the Apostles, was given them, to write (when they had preached) that Doctrine which is our Rule: But the Spirit is not given to us to make a new Law or Rule, but to be-

(*e*) *Act.* 26. 18. *Eph.* 1. 18. *Col.* 1 9, 10. 2 *Cor.* 5. 17. *Mat.* 18. 3. *Joh.* 3. 3, 5, 6. *Heb.* 12. 14. *Mat.* 6. 33. 2 *Thes.* 2. 13. 1 *Pet.* 1. 2. 2 *Thes.* 2. 2. 1 *Jo.* 4. 1, 2, 3.

lieve,

lieve, Love and Obey that already made. As under the Law of *Moses*, God that made the Law, was greater than the Law: But when God had made that Law their Rule, he did not after that teach good Men to make another Law, but to understand and obey that.

Q. 11. *There are many that boast of the Spirit and Revelations; how shall we try such, whether their Spirits be of God?*

A. 1. If they pretend to do that which is fully done by the Spirit already, that is, to preach or write another Gospel, or make a new Law for the Universal Church, seeing this was the Prophetical extraordinary Office of Christ and the Spirit in the Apostles, such imply an accusation of insufficiency on Christs and the Spirits Law or Rule, and arrogate a power never given them; and so are false Prophets.

2. If they contradict the written Word of God which is certainly Sealed by God's Spirit already, it must needs be by an evil Spirit: For God's Spirit doth not contradict it self. (f)

Q. 12. *But had not the Priests under the Law, the Spirit of God, as well as* Moses *that gave them the Law?*

A. Moses only (and *Aaron* under him) had God's Revelation to make the Law: And the Priests only to keep it, teach it and rule by it. And so it is as to the Apostles of Christ, and the succeeding Ministry.

Q. 13. *But might not Kings then make Religious Laws?*

A. Yes: to determine such circumstances as God

(f) *Gal.* 2. 7, 8.

had only given them a General Law for, and left to be determined by them; but not to make new Laws of the same kind with Gods; nor to add to or alter them.

Q. 14. *But were there not Prophets after* Moses *that had the Spirit?*

A. Yes: But they were not Legislators, but sent with particular Mandates, Reproofs, or Consolations; save only *David* and *Solomon* who had directions from God himself (not to make a new Law of God, but) to order things about the Temple and its Worship.

So if any Man now pretend to a Prophetical Revelation, it must not be Legislative to the Catholick Church, nor against Scripture, but about particular Persons, Acts and Events; and it must be proved by Miracle or by Success before another is bound to believe him.

Q. 15. *Must I take every motion in me, to be by the Holy Ghost which is agreeable to the Word of God, or for doing what is there commanded?*

A. Yes, if it be according to that Word, for the Matter, End, Manner, Time, and other circumstances. But Satan can transform himself into an Angel of Light,(*g*) and mind us of some Text or Truth to misapply it, and put us on Meditation, Prayer or other duty at an unseasonable Time, when it would do more hurt than good; or in an ill manner, or to ill Ends: He can move Men to be fervent Reprovers, or Preachers, or Rulers, that were never called to it, but are urged by him, and the Passion and Pride of their own Hearts: And good Men in some mistakes know not what manner of spirit they are of.

(*g*) 2 *Cor.* 11. 14.

CHAP. XVIII.

The Holy Catholick Church.

Qu. 1. *HOw is this Article joyned to the former?*

A. This Article hath not been always in the Creed, in the same order and words as now. But the belief of [a Holy *Church*] was long before it was called [*Catholick*.] And it is joyned as part of our *Belief* of the *Work* of the *Holy Ghost*, and the Redemption wrought by Christ: Christ by his death purchaseth, and the Holy Ghost gathereth the *Holy Catholick Church*: It were defective to believe Christs *Purchase*, and the *Holy Ghost's Sanctification*; and not know for whom and on whom it is done. To *Sanctifie*, is to *Sanctifie some Persons*: and so to make them the Holy Society, or Christian Church.

Q. 2. *What is a Church?*

A. The Name is applied to many sorts of Assemblies which we need not name to you. But here it signifieth, *The Christian Society.*

Q. 3. *Why is it called Catholick?*

A. Catholick is a Greek word and signifieth *Universal*: It is called *Catholick* because, 1. It is not as the *Jews* Church confined to one Nation, but comprehendeth all true Christians in the World. And 2. Because it consisteth of Persons that have every where in the World, the same Essentiating qualifications, summed up *Eph.* 4.3,4,5,6. One Body, one Spirit, one hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of all, though in various Measures of Grace. And so the Concordant Churches of Christ through the World, were called *The Catholick Church*, as distinct from the Sects and Heresies that broke from it.

Q. 4.

Q. 4. *How comes the Pope of* Rome *to call only his Subjects* Catholicks ?

A. The greatest part of the Church on Earth by far, was long in the *Roman* Empire, and when Emperors turned Christians they gave the Churches Power for the Honour of Christianity, to form the Churches much like the Civil State: And so a *General Council* of all the Churches in that Empire was their Supream Church Power. And three Patriarchs first, and five after were in their several Provinces, over all the rest of the Archbishops and Bishops. And so the Orthodox Party at First were called, *The Catholicks*, because they were the greater Concordant part: But quickly the *Arrians* became far greater, and carryed it in Councils, and then they called themselves, *The Catholicks*: After that the Orthodox under wiser Emperors got up again, and then they were the greater part called *Catholicks:* Then the *Nestorians* a little while, and the *Eutychians* after, and the *Monothelites* after them, got the Major Vote in Councils, and called themselves the *Catholick Church*: And so since then, they that had the greatest countenance from Princes, and the greatest number of Bishops in Councils, claimed the Name of the Catholick Church: And the Pope that was the first Patriarch in the Empire first called himself the Head of the Catholick Church in that Empire; and when the Empire was broke, extended his claim to the whole Christian World, partly by the abuse of the word [*Catholick Church*] and partly by abuse of the Name [*General Councils*;] falsly pretending to Men that what was called [*Catholick* and *General*] as to the Empire, had been so called as to all the World: And thus His Church was called *Catholick*.

Q. 5. *Why is the Catholick Church called* Holy?

A. 1. To notifie the work of our Saviour, who came to save us from our sins, and gather a peculiar People, a holy Society, who are separated from the unbelieving, ungodly World.

2. To notifie the Work of the Holy Ghost, who is given to make such an Holy People.

3. Yea, to notifie the Holiness of God the Father, who will be Sanctified in all that draw near him, and hateth the impure and unholy, and will have all his Children Holy as he is Holy.

4. And to tell us the fitness of all Gods Children for his favour and Salvation.

Q. 6. *Wherein consisteth the Holiness of the Church?*

A. 1. Christ their Head is perfectly Holy: 2. The Gospel and Law of Christ which is our objective Faith and Rule are Holy. 3. The Founders of the Church were eminently Holy. 4. All sincere Christians are truly Holy, and marked out as such for Salvation. 5. The common Ministers have an Holy Office. 6. The Church Worship as Gods Ordinances are Holy works. 7. All that are Baptized and profess Christianity, are Holy as to Profession, and so far separated from the Infidel World, though not sincerely to Salvation.

Q. 7. *What is it now that you call,* The Holy Catholick Church?

A. It is *The Universality of Christians Headed by Jesus Christ.*

Or, *It is a Holy Kingdom consisting of Jesus Christ* (*a*) *the Head, and all sincere Christians the sincere Members.*

(*a*) *Eph.* 1. 22, 23. & 5. 23, 24. *Col.* 1. 18, 19, 24. *Mat.* 16. 18. 1 *Cor.* 12. 28, 29, 30. *Act.* 2. 47. and 28.

and all *professed Christians* the *professing Members*; first founded and gathered by the Holy Ghost eminently working in the Apostles and Evangelists, *Recording the Doctrine and Laws of Christ for their Government to the End; and guided by his Ministers, and Sanctifying Spirit according to those Laws and Doctrine, in various degrees of Grace and Gifts.*

Q. 8. *What is it that makes all Churches to be* One?

A. 1. *Materially*, their concord in the same qualifications: which is called, *Eph.* 4. 3. *The Unity of the Spirit*: They are all, that are sincere, Sanctified by the same Spirit, and have the same Essentials of Faith, Hope, Baptismal Covenant, and Love: (*b*) And the Hypocrites profess the same.

2. *Formally* their common Union with and Relation to God the Father, Son and Holy Ghost, that is, to *Jesus Christ their Head*, bringing them home to God the Father by the Spirit.

Q. 9. *Is there no one Ministerial Head of all the Church* on Earth?

A. No: neither One Man, nor one Council or Collection of Men: For, 1. None are naturally capable of being One Supream Pastor, Teacher, Priest and Ruler over all the Nations of the Earth, nor can so much as know them, or have humane converse with them. And a Council gathered equally out of all the World as One such Supream, is a more gross Fiction of impossibles than that of a Pope.

2. And Christ that never so qualified any, never gave any such power. But all Pastors are like the Judges, Justices and Mayors that rule subordinately

(*b*) *Jo.* 17. 21, 23. 1 *Cor.* 8. 6. 1 *Cor.* 12. 5, 27, 28, 29. *Eph.* 4. 5, 6, 7. *Mat.* 28. 19.

under one King, in their several Precincts; and not like an Universal Viceroy, Lieutenant, or Aristocracy or Parliament.

Q. 10. *But is not* Monarchy *the best Form of Government, and should not the Church have the best?*

A. 1. Yes: and therefore Christ is its Monarch, who is capable of it.

2. But a Humane Universal Monarchy of all the World is not best: nor was ever an *Alexander*, a *Cæsar*, or any Man so mad, as soberly to pretend to it, or plead for it. Who is the Man that you would have to be King at the Antipodes, and over all the Kings on Earth.

3. Yea, the case of the Church is liker that of Schools and Colledges, that rule Volunteers in order to Teaching them. And did ever *Papist* think that all the Schools on Earth of Grammarians, Philosophers, Physicians, *&c.* should have one humane Supream Schoolmaster, or a Council or Colledge of such to Rule them?

Q. 11. *But Christ is not a Visible* Head; *and the Church is Visible.*

A. We deny not the Visibility of the Church, but we must not feign it to be more visible than it is. (*c*) 1. It consisteth of visible Subjects: 2. Their Profession is visible and their Worship. 3. They have visible Pastors in all the particular Churches, as every School hath its Schoolmaster. 4. Christ was visible in the Flesh on Earth. 5. He was after seen of *Stephen* and *Paul*. 6. He is now visible in Heaven, as

(*c*) 1 *Cor.* 11. 3. *Eph.* 5. 23. *Col.* 2. 10, 18. & 2. 19. Act. 14. 23. *Tit.* 1. 5. *Eph.* 2. 20. Act. 8. 36. Act. 9. & 22. 14. *Rev.* 1. 7. *Mat.* 25. 40.

the

the King is in his Court. 7. And he will come in glorious Visibility shortly to judge the World. 8. And his Laws are visible by which he ruleth us and will judg us: If all this Visibility will not satisfie Men, Christ will not approve of *Usurpation* for more Visibility.

Q. 12. *Of what use is this Article to us?*

A. 1. To tell us that Christ dyed not in vain, but will certainly have a Holy Church which he will save. (*d*)

2. To shew us in the blessed effect that the Sanctification of the Spirit is not a Fancy; but a Holy Church is renewed and saved by it.

3. To tell us that God forsaketh not the Earth, though he permit Ignorance, Infidelity and Wickedness to abound, and Malice to persecute the Truth: still God hath a Holy Church which he will preserve and save. And though this or that Church may apostatize and cease, there shall be still a Catholick Church on Earth.

4. To mind us of the wonderful Providence of God, which so continueth and preserveth a Holy People, hated by open Enemies and wicked Hypocrites, by Satan and all his Instrments on Earth.

5. To teach us to love the Unity of Christians, and carefully maintain it, and not to tear the Church by the Engins of proud Mens needless Snares, nor to be rashly censorious of any, or excommunicate them unjustly, nor to separate from any, further than they separte from Christ; but to rejoice in our common Union in Christian Faith and Love, and not let wrongs, or infirmities of Christians or Carnal

(*d*) *Eph.* 5. 27. *Act.* 2. 47. *Act.* 20. 28. 1 *Cor.* 10. 32. *Eph.* 3. 10. *Col.* 1. 18, 24. *Eph.* 3. 21. *Heb.* 2. 12. 1 *Thes.* 5. 12, 13. *Eph.* 4. 16. 1 *Tim.* 3. 15.

Interests, or Pride or Passion, nor different Opinions about things not necessary to our Unity, destroy our Love or Peace, or break this holy bond.

CHAP. XIX.

The Communion of Saints.

Qu. 1. *How is this Article joyned to the former?*

A. As it belongs to our Belief in the Holy Ghost, it tells us the effect of his Sanctification: And as it belongs to our belief of the holy catholick Church, it tells us the end of Church Relation, that Saints may live in a holy Communion.

Q. 2. *What is it to be a Saint?*

A. To be separated from a common and unclean Conversation unto God, and to be absolutely devoted to him, to Love, serve and trust him, and hope for his Salvation.

Q. 3. *Are all Saints that are members of the catholick Church?*

A. Yes, by Profession, if not in sincerity: All that are sincere and living members of the Church are really devoted to God by Heart-consent: and the rest are devoted by Baptism and outward Profession, and are Hypocrites, pretending falsly to be real Saints. (a)

Q. 4. *Why then doth the Church of* Rome *Cano-*

(a) 1 *Cor.* 1. 1, 2. *Rom.* 1. 7. & 12. 15. & 15. 25, 26, 31. 1 *Cor.* 14. 33. & 16. 1, 15.

nize

nize some few, and call them Saints, if all Christians be Saints?

A. By [*Saints*] they mean [*extraordinary Saints*]: But their appropriating the Name to such, much tendeth to delude the People, as if they might be saved though they be not Saints †.

Q. 5. *What is meant by the* Communion of Saints?

A. Such a frame and practice of Heart and Life towards one another as supposeth *Union*, such as is between the Members of the Body.

Q. 6. *Wherein doth this Communion consist?*

A. 1. In their common Love to God, Faith in Christ and Sanctification by the Spirit. 2. In their Love to one another as themselves. (*b*) 3. In their care for one anothers welfare, and endeavour to promote it, as their own: (*c*) and when Love makes all their goods so far common to all Christians within their converse, as that they do to their power supply their wants in the order and measure that Gods Providence and their Relations and Acquaintance direct them; preferring the relief of others necessities, before their own superfluity or fulness. 4. In their joyning as with one Mind and Soul and Mouth in Gods publick Worship, and that in the holy Order under their respective Pastors, which Christ by his Spirit in the Apostles hath instituted †.

Q. 7. *Why is our joyning in the Lords Supper called our Communion?*

† 2 *Cor.* 1. 1. *Eph.* 1. 1. & 5. 3. & 6. 18. *Phil.* 1. 1. *Col.* 1. 2. *Heb.* 13. 24. *Act.* 4. (*b*) *Col.* 1. 4. 1 *Pet.* 1. 22. (*c*) *Heb.* 13. 2, 3. 1 *Tim.* 6 18. † 1 *Cor.* 10. 16. 2 *Cor.* 6. 14. *Heb.* 10. 22, 24. *Joh.* 13. 34, 35. 1 *Thes.* 5. 12, 13.

A. Be-

A. Becauſe it is a ſpecial Symbol, Badge and Expreſſion of it inſtituted by Chriſt, to ſignifie our Communion with him and one another.

Q. 8. *Is that to be only a Communion of Saints?*

A. Yes, that in a ſpecial manner is appropriated to Saints: Other parts of Communion (as eating together, relieving each other, duties of Relation, *&c.*) are ſo far to be uſed towards Unbelievers, that they are not ſo meet to be the diſtinguiſhing Symbols of Chriſtians: But the two Sacraments, Baptiſm for Entrance, and the Lords Supper for continuance of Communion, Chriſt hath purpoſely appointed for ſuch Badges or Signs of his People as ſeparate from the World. (*d*)

Q. 9. *By what Order are others to be kept from Church-communion?*

A. Chriſt hath inſtituted the Office of the Sacred Miniſtry for this end, that when they have made Diſciples to him, they may be entruſted with the Keyes of his Church, that is, eſpecially the Adminiſtration of theſe Sacraments, firſt judging who is fit to be entred by Baptiſm, and then who is fit for continued Communion. (*e*)

Q. 10. *May not the Paſtors by this means become Church-Tyrants?*

A. We muſt not put down all Government for fear of Tyranny; elſe Kingdoms, Armies, Colledges, Schools, muſt be all diſſolved as well as Churches:

(*d*) *Mat.* 26. 26. 1 *Cor.* 11. 21, 22, 24, &c. *Act.* 20. 7. 1 *Cor.* 10. 16. *Act.* 2. 42, 46. (*e*) *Mat.* 16. 19. & 24. 45, 46. 1 *Cor.* 4. 1, 2. *Act.* 20. 20, 28. 1 *Theſ.* 5. 12, 13. *Heb.* 13. 7, 17, 24.

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ſome body muſt be truſted with this Power; and who is fitter than they who are called to it as their Office, and therefore ſuppoſed beſt qualified for it.

Q. 11. *What if none were truſted with it, and Sacraments left free to all?*

A. Then Sacraments would be no Sacraments, and the Church would be no Church: If any man or woman that would, might baptize whom and when they would, they might baptize *Turks* and Heathens, and that over and over, who come in Scorn; and they might baptize without a Profeſſion of true Faith; or upon a falſe Profeſſion. And if every man might give the Lords Supper to another, it might be brought into Alehouſes and Taverns in merryment, or as a Charm, or every Infidel or Enemy might in ſcorn profane it: Do you think that if Baptiſm and the Lords Supper were thus adminiſtred, that they would be any Symbols or Badges of Chriſtianity, or of a Church, or any means of mens Salvation? No Chriſtians ever dreamt of ſuch Profanation.

Q. 12. *But why may not the Paſtors themſelves give them to all that will?*

A. Either you would have them (*f*) *forced* to do ſo, or to do it *freely*. If forced, they are no Judges who is fit; And who then ſhall be Judge? If the Magiſtrate, you make him a Paſtor; and oblige him to teach, examine, hear and try all the Peoples Knowledge, Faith and Lives, which will find them work enough: And this is not to depoſe the Miniſters

(*f*) 1 *Cor.* 5. 2 *Theſ.* 3. *Tit.* 3. 10. 2 *Cor.* 6. 16, 17. 1 *Cor.* 1. 1, 2. & 2 *Cor.* 1. 1. *Eph.* 1. 1, 2.

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power, but to put it on another that hath more already than he can do: And a Pastor then that delivereth the Sacrament to every one that the Magistrate bids him, shall be a Slave and not a free performer of the acts of his own Office, unless that Magistrate try and judge, and the Minister be but a Deacon that must give account for no more, than the bare delivering it. But if it be the *Receivers* of *Baptism*, or the *Lords Supper*, that shall be Judges, and may force the Pastor to give it them, I have shewed you already the profanation will make it no Sacrament, nor Church.

And if Pastors that are Judges shall freely give them to all, they will be the Profaners, and such Ministration will confound the Church and the World.

Q. 13. *I do not mean that they should give them to Heathens, but to all that profess the Christian Faith.*

A. Therefore they must judge whether they profess the Christian Faith or not: And whether they speak as Parrots, or understand what they say. And withall, *Christian Love*, and a *Christian Life* must be professed as well as Christian Faith.

Q. 14. *What are the Terms on which they must receive Men to Communion?*

A. They must Baptize them and their Infants, who with competent understanding, and seeming seriousness, profess a Practical belief in God the Father, Son, and Holy Ghost, and consent to that Covenant, as expounded in the Creed, Lords Prayer, and Ten Commandments. And they must admit all to Communion in the Lords Supper, who continue in that Profession, and nullifie it not by proved Apostasie or inconsistent Profession or Practice. (*g*)

(*g*) *Mat.* 28. 19. *Rev.* 22. 17.

Q. 15.

Q. 15. *May not Hypocrites make such Professions, that are no Saints?*

A. Yes: and God only is the Judge of Hearts, not detected by proved contrary Words or Deeds: And these are Saints by Profession.

Q. 16. *But it is on pretence of being the Judge of Church Communion, that the Pope hath got his Power over the Christian World.*

A. And if Tyrants by false pretences claim the Dominions of other Princes, or of Mens Families, we must not therefore Depose our Kings or Fathers.

Q. 17. *But how shall we know what Pastors they be that have this Power of the Keyes, and judging of mens fitness for Communion?*

A. All Pastors as such have Power, as all Physicians have in judging of their Patients, and all School-masters of their Scholars. But great difference there is, *Who shall Correct Mens injurious Administrations*: Whether the Magistrate do it himself; or whether a Bishop over many Pastors do it; or many Pastors in a Synod do it, is no such great matter as will warrant the sad Contentions that have been about it, so it be done: Or if none of these do it, a People intollerably injured may right themselves by deserting such an injurious Pastor. But the Pastors must not be disabled, and the work undone, on pretense of restraining them from misdoing it. (*h*)

Q. 18. *What is the need and benefit of this Pastoral Discipline?*

A. 1. The Honour of Christ, who by so wonderful an Incarnation, *&c.* came to save his People from

(*h*) *Phil.* 1. 15, 16, 17, 18.

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their Sins, must be preserved; which is profaned if his Church be not a Communion of Saints. (*i*)

2. The difference between Heaven and Hell is so great, that God will have a visible difference between the Way to each, and between the probable Heirs of each. The Church is the Nursery for Heaven, and the Womb of Eternal happiness. And Dogs and Swine are no Heirs for Heaven.

3. It's necessary to the comfort of Believers.

4. And for the conviction and humbling of the Unbelievers and Ungodly.

Q. 19. *What further Use should we make of this Article?*

A. 1. All Christians must carefully see that they be not Hypocrites, but Saints indeed, that they be meet for the Communion of Saints.

2. All that administer Holy things, and Govern Churches, should carefully see that they be a Communion of Saints, and not a Swine-stye: Not as the common World, but as the Garden of Christ: That they promote and encourage Holiness, and take heed of Cherishing Impiety.

3. We must all be much against both that *Usurpation*, and that *neglect* of necessary Discipline, and differencing Saints from wicked Men, which hath corrupted most of the Churches in the World. (*k*)

Q. 20. *But when experience assureth us, that few Christians can bear Church Discipline, should it be used when it will do hurt?*

A. It is so tender and yet so necessary a Discipline which Christ hath appointed, that he is unfit for the

(*i*) *Tit.* 2. 14. *Eph.* 1. 22, 23. & 5. 25, 26, 27, 28, 29. *Col.* 1. 18, 24. *Eph.* 4. 14, 16. (*k*) *Mat.* 22. 21, 22. & 13, 39, 41. & 7. 21, 22. *Luk.* 13. 27.

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Communion of Saints, who will not endure it. It is not to touch his Purſe or Body: It is not to caſt any Man out of the Church for ſmall Infirmities: No, nor for groſs ſin, that repenteth of it and forſakes it: It is not to call him Magiſterially, to ſubmit to the Paſtors unproved accuſation or aſſertions: But it is with the Spirit of Meekneſs and Fatherly Love to convince a Sinner, and draw him to Repentance, proving from God's Word, (*l*) that the thing is a Sin, and proving him guilty of it, and telling him the evil and danger of it, and the neceſſity of Repentance and Confeſſion and amendment. And if he be ſtubborn, not making unneceſſary haſt, but praying for his Repentance, and waiting a competent Time, and joyfully abſolving him upon his Repentance: and if he continue impenitent, only declaring him unfit for Church Communion, and requiring the Church accordingly to avoid him, and binding him to anſwer it at the Bar of God; if he repent not. (*m*)

Q. 21. *But Men will not ſubmit to publick Confeſſion: may not Auricular private Confeſſion to the Prieſt ſerve turn?*

A. In caſe the Sin be private, a private Confeſſion may ſerve: But when it is known, the Repentance muſt be known, or elſe it attaineth not the Ends of it's appointment: And the *Papiſts* Auricular Confeſſion in ſuch Caſes, is but a trick to delude the Church, and to keep up a Party in it of wicked Men, that will not ſubmit to the Diſcipline of Chriſt: It pretendeth

(*l*) *Mat.* 18. 21, 22. *Luk.* 17. 3. 2 *Cor.* 2. 7, 10. 7. 8. *Joh.* 20. 23. (*m*) *Mark* 3. 6. *Luke* 13. 3, 5. & 17. 3. *Act.* 2. 37, 38. & 3. 19. *Luke* 24. 47. *Jam.* 5. 16. 1 *Joh.* 1. 9. *Prov.* 28. 13. *Act.* 19.

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ſtrictneſs, but it is to avoid the diſpleaſure of thoſe that are too proud to ſtoop to open Confeſſion. Let ſuch be never ſo many, they are not to be kept in the Church on ſuch Terms: He that hath openly ſinned againſt Chriſt and ſcandalized the Church, and diſhonoured his Profeſſion, and will by no conviction and intreaty be brought to open Confeſſion (in an evident caſe) doth caſt himſelf out of the Communion of Saints, and muſt be declared ſuch by the Paſtors.

CHAP. XX.

The Forgiveneſs of Sins.

Qu. 1. *What is the dependance of this Article on the former?*

A. It is part of the deſcription of the Effects of Chriſts Redemption, and the Holy Ghoſt's application of it: His Regeneration maketh us Members of the Holy Catholick Church, where we muſt live in the Communion of Saints, and therewith we receive the *Forgiveneſs of ſins*: The ſame Sacrament of Baptiſm ſignifying and exhibiting both, as waſhing us from the *Filth* or Power of ſin, and from the guilt of puniſhment. (*a*)

Q. 2. *What is the Forgiveneſs of Sin?*

A. It is God's acquitting us from the deſerved puniſhment. (*b*)

(*a*) 1 *Joh.* 1. 9. (*b*) *Mat.* 9. 2, 5, 6, 7. *Mat.* 2. 7, 10.

Q. 3.

Q. 3. *How doth God do this?*

A. By three ſeveral Acts which are three Degrees of Pardon: The firſt is, by his Covenant-gift, Promiſe, or Law of Grace, by which as his Inſtrument or Act of Oblivion, he diſſolveth the Obligation to puniſhment which we were under, and giveth us Lawful-Right to Impunity, ſo that neither puniſhment by *Senſe* or by Loſs ſhall be our Due. (*c*)

The ſecond Act is by his Sentence as a Judge pronouncing us forgiven, and Juſtifying this our Right againſt all that is or can be ſaid againſt it.

The third Act is by his *Execution*, actually delivering us from deſerved puniſhment of loſs and ſenſe. (*d*)

Q. 4. *Doth not God forgive us the Guilt of the fault as well as the Dueneſs of Puniſhment?*

A. Yes: for theſe are all one in ſeveral Words: To forgive the ſin, and to acquit from Dueneſs of puniſhment for that ſin, are the ſame thing. God doth not Repute or Judge us to be ſuch as never ſinned; for that were to judge falſly: Nor doth he judge that our ſin is not related to us as the Actors, for that's impoſſible: Nor doth he judge that our ſin did not deſerve puniſhment: But only that the deſerved puniſhment is forgiven for the Merits of Chriſt's Righteouſneſs and Sacrifice.

Q. 5. *Is not Juſtification and Forgiveneſs of Sin all One?*

(*c*) *Pſal.* 32. 1, 2. & 85. 2. *Luke* 5. 20. & 7. 48, 50. *Jam.* 5. 15. *Eph.* 4. 32. *Heb.* 1. 3. 2 *Cor.* 5. 18, 19. *Pſal.* 130. 4. (*d*) *Act.* 5. 31. & 13. 38. & 26. 18.

A. To be Justified: 1. Sometimes signifieth to be Made *Just* and *Justifiable* in *Judgment*: And then it sometimes includeth both the *Gift* of Saving Faith and Repentance, and the Gift of Pardon, and of Right to Life Everlasting: And sometime it presupposeth Faith and Repentance given, and signifieth the annexed Gift of Pardon and Life.

2. Sometime it signifieth Gods Justifying us by his Sentence in Judgment which containeth both the justifying of our Right to Impunity and Salvation, and the Justifying our Faith and Holiness as sincere, which are the Conditions of our Right. (*e*)

3. And sometimes to Justifie us, is to use us as just Men. And as long as we understand the Matter thus signified by Pardoning and Justifying, we must not strive about words so variously used. (*f*)

Q. 6. *But if Christ's perfect Righteousnes Habitual and Actual, be* Our own Righteousness *by God's Imputation, how can we need a Pardon of Sin, when we were perfectly obedient in Christ?*

A. We could not possibly be pardoned as Sinners, if God reputed us to have fulfilled all Righteousness in Christ, and so to be no Sinners: Therefore it is no such Imputation that must be affirmed. But God justly reputeth Christ's Holiness, and Righteousness, active and passive, dignified by his Divinity to be fully Meritorious of our Pardon, Justification and Salvation. And so it is *Ours* and *Imputed* as the true

(*e*) *Isa.* 53. 11. & 45. 25. 1 *Cor.* 6. 11. *Tit.* 3. 5, 7. *Rev.* 22. 12. *Rom.* 4. 2, 5. & 2. 13. & 3. 20. *Gal.* 2. 16, 17. *Rom.* 8. 33. *Jam.* 2. 21, 24. (*f*) *Isa.* 55. 8. 1 *King.* 8. 32. *Deut.* 25. 1. *Isa.* 5. 23.

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Meritorious Cause of our Righteousness, which consisteth in our Right to Pardon and Salvation. (g)

Q. 7. *Is Pardon perfect in this Life, and all punishment remitted at Once?*

A. No: 1. The punishment denounced in God's Sentence of *Eve* and *Adam* is not wholly forgiven: The Curse on the Ground, the Womans Sorrows, the pain and stroke of Death. 2. Temporal correcting punishments are not all forgiven. 3. Some measure of Sin is penally permitted in us. 4. The want of more Holiness and help of Gods Spirit and Communion with God, is to all of us a sore punishment. 5. The Permission of many Temptations from Devils and Men, are punishments, specially when they prevail to hainous sinning. 6. To be so long kept out of Heaven, and to lie after in the Grave, are punishments. Sure few Men believe that Pardon is here perfect, that feel any of these. 7. And it is not perfect till we are Justified before the World, and put in possession of Salvation: That's the perfect Pardon. (h)

Q. 8. *But some say that Chastisements are no punishments?*

A. They are not Damning destructive punishments: but they are Chastising punishments: For they are

(g) *Rom.* 3. 22, 25, 26. *Gal.* 3. 6. *Rom.* 4. 5, 9, 22. & 5. 17, 18, 19. & 6. 13, 16, 18. & 8. 4, 10.

(h) *I think no Man that felt what I feel at the writing of this in my Flesh, and for my Friends, can possibly think that Pardon is perfect in this Life.* *Jam.* 5. 15. *Luke* 5. 37. *Mat.* 12. 31. *Jos.* 24. 19. *Mat.* 6. 12, 14. 1 *King.* 23. 26, 27. *Mat.* 18. 32.

evil to Nature inflicted by Fatherly Correcting Justice for Sin.

Q. 9. *Is that an Evil which alwayes bringeth greater Good?*

A. It is no such Evil as Sinners should repine at. But ask any of that Opinion, under the Stone, or other tormenting Disease, or if he must die as a Malefactor, whether it be not a Natural evil? If there be no Evil in it, why doth he groan under it? Why doth he pray against it? Or use Physick or other remedies? Why is he offended at those that hurt him? Had he not rather have his Holiness and Salvation without torment, Prisons, *&c.* than with them.

2. But it is not true, that all the punishments of such as are saved make them better: some are permitted to fall into hainous Sin, and to decline in their Faith, Love and Obedience, and to die worse than once they were; and so to have a less Degree of Glory, when they have been hurtful Scandals in the World. And is there no harm in all this? Nothing is perfect in this imperfect World. (*i*)

Q. 10. *But how is Christ's Merits and Satisfaction perfect then?*

A. That's perfect which is perfectly fitted to its use: It was not a use that Christ ever intended to Pardon all temporal Correcting punishment, nor to make each Believer perfect the first hour. That our greatest Sins should go unpunished is against Christs will and Kingly Government, and the Nature

(*i*) 2 *Sam.* 7. 14. *Psal.* 73. 14. & 118. 18. 1 *Cor.* 11. 32. *Jer.* 31. 18. *Heb.* 12. 8, 9, 10. 2 *Cor.* 6. *Lam.* 3. 39. *Job* 31. 11. *Am.* 3, 2. *Mat.* 16. 23.

of his Salvation: And his Righteousness and Satisfaction are not intended against himself. (k)

Q. 11. *What sins are pardoned? Is it all, or but some?*

A. All sin is pardoned (though the Pardon be not perfect at first) to all true penitent Believers. But final Impenitence, unbelief and unholiness never had a Pardon purchased or offered: But what which is not final is forgiven: Yea, no sin is actually forgiven as to the everlasting punishment to final Impenitents and Unbelievers. (l)

Q. 12. *Are sins pardoned before they are committed?*

A. If you call the meer purpose or purchase a Pardon unfitly, or if you speak but of the General Act of Oblivion, which pardoneth all Men on Condition that they penitently and believingly accept it, so sins to come are pardoned: But (not to strive about words) no one hath any *actual* proper Pardon for any sin before it is commited: for it's no sin, and so no pardoned sin. (m)

Q. 13. *When is it that sin is pardoned?*

A. God's purpose is Eternal: The conditional Pardon was made when the Covenant of Grace was made: Some Degrees of punishment God remitteth by common and preparatory Grace. But saving Par-

(k) *Phil.* 3. 12, 13. 1 *Pet.* 5. 10. 1 *Cor.* 13. 10. 2 *Cor.* 7. 1. *Prov.* 8. 36. 1 *Joh.* 1. 8. & 5. 17. (l) *Mat.* 12. 32. *Ex.* 34. 6, 7. *Luk.* 13. 3, 5. *Joh.* 3. 16. *Mark* 16. 16. (m) *Mat.* 18. 32. 2 *Cor.* 5. 19. *Mat.* 6. 12.

don none receive (at Age) till they Believe, nor are they Justified. (*n*)

Q. 14. *Why do we pray for Pardon daily, when sin is already pardoned?*

A. 1. I told you sin is not pardoned when it is no sin; we sin daily and therefore must have daily pardon: And this also proveth that Pardon and Justification are not perfect before Death, because there are more sins still to be pardoned. 2. And we pray for the Continuance of the Pardon we have, and for removal of punishments.

Q. 15. *Is this the meaning of this Article, that* [I believe that my own sins are actually forgiven] *as a Divine Revealation?*

A. The meaning is, 1. That by Christ a certain Degree of punishment is taken off from all Mankind, and they are not dealt with according to the rigor of the Law of Innocent Nature. 2. And that a conditional Pardon is given to all in the new Covenant so far as it is revealed. 3. And that this Pardon becometh actual to every one when he penitently and believingly consenteth to the (Baptismal) Covenant with Christ. (*o*) 4. And that this Pardon is offered to me as well as others, and shall be mine if I be a sincere Believer; This is all that the Article containeth. 5. But while I profess to *Believe*, it is supposed that I hope I do it sincerely, and therefore have some hope that I am pardoned. 6. But because a Man may sincerely believe, and yet doubt of the sincerity, and God hath no where said in Scripture that I or you are *Sincere Believers*, or are pardoned; therefore to be

(*n*) *Heb.* 1. 3. *Joh.* 3. 16, 18, 25. *Rom.* 4. 2. & 5. 1. (*o*) 2 *Sam.* 12. 12, 13. *Psal.* 50. & 32.

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lieve this is no *Divine* Faith save by participation, nor is it profest by all that profess the Creed. But it is an Effect of two Acts, 1. Of our Faith, 2. And of the Conscience of our sincerity in Believing: It is a Conclusion that all should labour to make sure, though it be not the proper sence of the Article.

Q. 16. *Seeing all true Believers are at first justified and pardoned as to the Everlasting punishment, doth it not follow that all God's Children have afterward none but temporal chastisement to be forgiven?*

A. 1. I told you that sin is not forgiven even to stated Believers, before it is committed; and when it is committed the qualifying Condition must be found in us: And though our first true Faith and Repentance qualifie us for the Pardon of all Sin past, yet when more is committed more is required in us to our Pardon, that is, that we renew Repentance and Faith as far as Sin is known, and that we beg Pardon and forgive others. 2. Yet the future punishment is not so much unforgiven to the Faithful as to others, before renewed Repentance: For they have the main qualification, and want but an act for which they are habituated, and have God's Spirit to assist them. 3. And though Sins unknown which are ordinary infirmities, are forgiven without express particular Repentance, yet in order of nature, the Desert of punishment goeth before the forgiveness: The very Law of Nature maketh durable punishment due to durable Souls, till the dueness be remitted by forgiveness. (*p*)

(*p*) *Psal.* 32. & 25. & 51. *Mat.* 18. 32. *Mat.* 6. 14, 15. 1 *Joh.* 1. 9. *Act.* 8. 22.

Q. 17. *Is my sin forgiven, as long as I believe it not forgiven?*

A. If you believe not that God is a merciful pardoning God, and Christ a pardoning Saviour, whose Sacrifice and Merits are sufficient, and God's Promise of Pardon to the Penitent Believer is true, and to be trusted, you are not pardoned: But if you believe this, and consent to Christ's pardoning Covenant, you are pardoned, though you doubt of your own forgiveness.

Q. 18. *How may I be sure that I am forgiven?*

A. The everlasting punishment is forgiven, when you are one that God by his Covenant pardoneth, and that is, when by true Faith and Repentance you Consent to the Covenant Terms, and give up your self to God, as your God and Saviour, and Sanctifier. And when temporal punishments are remitted in Soul or Body, experience of their removal may tell you. (*q*)

Q. 19. *What keepeth up doubts of forgiveness of Sin?*

A. 1. Ignorance of the Terms of the pardoning Covenant. 2. And ignorance of our Selves, and our own Sincerity. 3. Especially renewing our guilt by Sin, and being so defective in our Repentance and other Grace, as that we cannot be sure of our Sincerity: Above all when frequent sinning after Promises make us not credible to our selves.

Q. 20. *But is not the Cure of a doubting Soul, to Believe, though he find no Evidence in himself, and that because he is commanded to believe, and so believing will be his Evidence?*

(*q*) *Joh.* 3. 16. *Rom.* 10. 14.

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A. Believing is a word that signifieth divers Acts: As I told you, It is every Mans duty to believe Gods Mercy, and Christ's Redemption and Sufficiency, and the truth of the conditional Promise, (r) and to Accept Pardon as Offered on the Terms of that Promise; and then not to cherish doubts of his Sincerity: But it is not every Mans duty to Believe that he is sincere, or that his Sin is pardoned: Else most should be bound to believe an Untruth that it may after become true. Presumption destroyeth far more than Despair. For an ungodly impenitent Person to believe that he is godly, and justified by Christ, is to believe himself who is a Lyar, and not to believe Christ; yea it is to believe himself against Christ, who saith the contrary.

Q. 21. *What is the use of this Article of the* Forgiveness of Sin?

A. The Use is exceeding great: not to embolden us in sin because it is pardonable; nor to delay Repentance and forsaking sin; For that were to cast away Pardon by Contempt: But, 1. to shew us what a merciful God we serve. 2. And what a Mercy it is to have a Redeemer, (s) and a Pardoning Saviour. 3. And what a Comfort to be under a Pardoning Covenant of Grace. 4. And it tells us that the review of the sins of our unregenerate *State*, though they must keep us humble, should yet be still used to raise our Hearts to joyful thankfulness to God, for the Grace of a Redeemer. 5. And it should keep us from despair and discouragment in all our weaknesses, while we have the Evidence of daily Pardon. 6. Yea

(r) *Mar.* 3. 28. *Act.* 5. 31. (s) *Jer.* 31. 34. & 36. 3. *Luk.* 7. 12, 13. *Act.* 26. 18. *Eph.* 1. 7. *Col.* 1. 14.

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it should make us hate Sin the more, which is against so good a God. 7. We may come with reverent boldness to God, in Meditation, Prayer and Sacraments, when we know that Sin is pardoned. 8. And we may taste the Sweetness of all our Mercies, when the doubt of our forgiveness doth not embitter them. 9. And we may much the easilier bear all Afflictions, when the everlasting punishment is forgiven. 10. And we may die when God calls us without horrour, when we believe that we are pardoned through Christ: nothing but Sin can hurt or endanger us, at Christs Tribunal: when that is forgiven, and there is no Condemnation to us being in Christ, how joyfully may we think of his appearing! 11. What Peace of Conscience may we have continually, while we can say that all our Sins are forgiven us: For as *Psal.* 32. 1. *And blessed are they whose Transgression is forgiven, whose Sin is covered, to whom the Lord imputeth not iniquity, and in whose Spirit there is no guile.*

CHAP. XXI.

The Resurrection of the Body.

Qu. 1. *I Have oft wondered why there is nothing in the Creed of the Immortality of the Soul, and its state before the Resurrection.*

A. 1. The Article of *Christ's Descent*, tells us that his Soul was among the *Separated Souls*, while his Body was in the Grave: as he told the Thief, that he *should be that day with him in Paradise.*

2. The

2. The *Resurrection* of the *Body* is a thing not known at all by Nature, but only by *supernatural Revelation*, and therefore is an Article of meer belief: But the *Immortality* or *future Life of Souls*, is a point which the *Light of Nature revealeth*, and therefore *was* taken both by *Jews* and sober Heathens as a Truth of common Notice: Even as the *Love of our* selves is not expressed in the Ten *Commandments*, but only the Love of God and others, because it was a thing presupposed.

3. The *Immortality of the Soul* is included in the Article of the Resurrection of the Body: For if the Soul continue not, the next at the Resurrection would be *another Soul*, and a new created one, and not the same: And then the Body would not be the *same Souls Body*, nor the *Man* the same *Man*, but another. Who was ever so unwise to think that God had so much more Care of the *Body* than of the *Soul*, as that he would let the *Soul perish*, and raise the *Body from* the dust alone, aad join it with another Soul.

4. Very Learned and wise Expositors think that the *Greek* word (*Anastasis*) used for *Resurrection*, indeed signifieth the *whole Life after this*, *both of Soul first*, *and Body also after*, oft in the New Testament: It is a *Living again*, or *after this Life*, called, *A standing up again*: And there is great probability of of it in Christs Argument with the *Sadduces*, and some passages of *Pauls*, 1 Cor. 15.

Q. 2. *What Texts of Scripture do fully prove that the Soul* liveth *when it is separated from the Body?*

A. Very many: 1. God *breathing* into *Man the breath of Life*, *and making him a living Soul*, is said thereby to *make him in the Image of God*, who is the Living God: And so the Soul is essentially *Life*.

2. God's

2. God's calling himself the *God* of *Abraham*, *Isaac*, and *Jacob*, is by Christ Expounded, as proving that he is the God of *Living Abraham*.

3. None ever dream: that *Henoch* and *Elias* had no company of humane Souls in Heaven : For *Mat.* 17. *Moses* also appeared with them on the Mount, and shewed that his Soul did live.

4. When *Saul* himself would have *Samuel* raised to speak with him, it plainly implieth that it was then the common belief of the *Jews* that separated Souls survive.

5. When, 1 *King.* 17. 22. *Elias* raised the dead Child of the Widow of *Sarepta*, and 2 *King.* 4. *Elisha* raised the *Shunamites* Child, and 2 *King.* 13. 21. a dead Man was raised ; all these proved that the Soul was the same that came again : Else the Persons had not been the same.

6. When Christ raised *Lazarus*, and *Jairus* Daughter, *Mar.* 5. 41. 42. *Luke* 8. 55. and another, *Luke* 7. 12, 14, 15. The same Souls came into them.

7. Many of the Dead rose and appeared at Christs Death : And *Peter* raised one from Death : which was by a reunion of the same living *Soul* to the same Body.

8. Christ tells us, *Luke* 12. 4. that Men cannot kill the *Soul*.

9. He tells us, *Luke* 16. 9. that as the wise Steward when he was put out, was received by the Persons whom he had Obliged, so if we make us Friends of the Mammon of Unrighteousness, when these things fail us (which is at Death) we shall be received into the Everlasting Habitations.

10. The Parable of the *sensual Rich Man*, and *Lazarus*, one going presently to Hell, and the other to the

the Bosom of *Abraham* in Paradise, fully prove that Christ would have this believed, and would have all Men warned accordingly to prepare; and that *Moses* and the Prophets were to sufficient for such notice, as that one from the Dead would have been less credible herein: Though it be a Parable, it is an instructing and not a deceiving Parable, and very plain in this particular. The Name of *Abraham's Bosom* was according to the Common sence of the *Jews* who so called that State of the blessed, not doubting but that *Abraham* was then in Happiness, and the blessed with him.

11. *Herod's* thought that *John* had been risen from the Dead, and the *Jews* conceit that Christ had been one of the Old Prophets risen, and the *Pharisees* approbation of Christ's argument with the *Sadduces*, do put it past doubt that it was then taken for certain Truth, that the Souls of the Faithful do survive, by all except such as the Heretical *Sadduces*.

12. Christ saith, *Joh.* 17. 3. *This is Life Eternal to know Thee the only true God, and* Jesus Christ *whom thou hast sent.* How is it Eternal if it have as long an interruption as from Death till the Day of Judgment.

13. It is the Summ of God's Gospel that *whosoever believeth in Christ, shall not perish, but have Everlasting Life*, Joh. 3. 16. Therefore they perish not till the day of Judgment.

14. Christ hath promised that whoever drinketh of the Water which he will give him (the Spirit) *it shall be in him a Well of Water springing up to Everlasting Life*, *Joh.* 4. 14. But if the Soul perish, that Water perisheth to that Soul.

15. To be born again of the Spirit, fitteth a man

to enter into the Kingdom of God: But if the Soul periſh, all that New Birth is loſt to that Soul, and profiteth the Duſt only.

16. Joh. 3. 36. *He that believeth on the Son, hath everlaſting life.* Joh. 5. 24. He *is paſſed from death to life.* Joh. 6. 27. He giveth *meat* which endureth to everlaſting life. *V.* 35. He ſhall never *hunger or thirſt* (that is, be *empty*) that cometh to Chriſt. *V.* 39. Of all that cometh to him he will loſe nothing: Therefore will not loſe all their Souls. *V.* 40. 47. They *have everlaſting life.* 54, 56. He *dwelleth* in Chriſt, and Chriſt in him, and therefore is not extinct, 58. *Joh.* 8. 51. *Verily, verily, I ſay unto you, If a man keep my ſayings, he ſhall never ſee death.* Joh. 10. 28. *I give unto them eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.*

17. Joh. 11. 26. *Whoſoever liveth and believeth in me ſhall never die.*

18. Joh. 14. 16. *The Comforter ſhall abide with you for ever.* V. 17. *For he dwelleth with you, and ſhall be in you.*

19. Joh. 17. 24. *I will that they whom thou haſt given me, be with me where I am, that they may behold my glory:* If the Soul periſh it is not they that ſhall be with him, but others.

20. Luk. 23. 43. *To day ſhalt thou be with me in Paradiſe.*

21. Luk. 23. 46. *Father, into thy hands I commend my Spirit.*

22. Joh. 12. 26. *Where I am there ſhall my Servant be.* But Chriſt is not periſhed.

23. *Act.* 7. 59. *Stephen* called on God, ſaying, *Lord Jeſus receive my Spirit:* Therefore it periſhed not.

24. *Rom.*

24. *Rom.* 8. 17. *If children then heirs.* V. 23. *We roan, waiting for the Adoption.* V. 30. *Whom he ustified, them he glorified.* In ſhort, All the whole Goſpel that promiſeth Life to the Sanctified, doth rove the Immortality of the Soul: For if the Soul eriſh, no man that lived on Earth is ſaved: For if he Soul be not the Man, it is moſt certainly the rime eſſential part of the man. The duſt of the Carkaſs is not the Man: And if another Soul and ot the ſame come into it, it will be another man: nd ſo all the Promiſes fail.

25. So all the Texts that ſpeak of Reſurrection, udgment, that we ſhall all be judged according to ur Works, and what we did in the body. If it be nother Soul that muſt be judged, which never was n that body before, nor ever did any thing in that ody, how ſhall it be judged for that which it never id. All the Texts that threaten Hell or future Puiſhment, and promiſe Heaven, prove it. *Matth.* 25. *was hungry and ye fed me, naked and ye cloathed e*, &c. Ye did it or did it not to me: Might they ot ſay, We never did it, nor ever lived till now? *Math.* 13. The Angels ſhall gather out of his Kingom *all things that offend, and them that* work *iniuity*, and *caſt them into the lake of fire.* 2 Theſ. .6, 7, 8, 9, 10. & 2. 12. and all the Scripture hich threatneth Damnation to them that obey not he Truth, and promiſeth Salvation to the faithful: hich is never performed if all be done on another oul.

26. And all the Texts that ſpeak of Gods Juſtice nd Mercy hereafter. Is it Juſtice to damn a newade Soul that never ſinned?

27. *Paul* knew not whether he were in or out of the

the Body when he was in Paradise, 2 *Cor.* 12. 2, 3, 4. The separated Soul then may be in Paradise.

28. 2 *Cor.* 4. 16, 17, 18. How can the hope of unseen things make Affliction and Death easie to that Soul that shall never be saved? And how can we be comforted or saved by such hope?

29. 2 Cor. 5. 1. *We know that if our earthly house of this Tabernacle were dissolved, we have a building of God.* V. 2. *For in this we groan earnestly, desiring to be cloathed upon with our house which is from heaven.* V. 5. *He that hath wrought us for the self same thing, is God, who also hath given us the earnest of the Spirit.* V. 6. *Therefore we are alwayes confident, knowing that whilest we are at home in the body we are absent from the Lord; we are confident and willing rather to be absent from the Body and present with the* Lord. *Wherefore we labour, that whether present or absent we way be accepted of him: For we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body whether it be good or bad.*

30. Phil. 1. 21, 22, 23. *To me to live is Christ and to die is gain: What I shall choose, I know not. For I am in a strait between two, having a desire to depart and be with Christ, which is far better.*

31. Rev. 14. 13. *Blessed are the dead that die in the* Lord, &c.

32. Heb. 12. 22, 23. *We are come to mount Zion the City of the living God,* &c. *the spirits of the just made perfect.*

Abundance more might be added: And I have been so large on this, because it is of most unspeakable importance, as that which all our comfort

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and our Religion lyeth on; and though the Light of Nature have taught it Philosophers, and almost all the World in all Ages, yet the Devil is most busie to make Men doubt of it, or deny it.

Religion lyeth on three grand Articles: 1. To believe in God: and this is so evident in the whole frame of Nature, that there is a God, that he is worse than mad that will deny it. 2. To believe the Immortality of the Soul, and the Life hereafter. And, 3. To believe in Christ: And though it be this third that is known only by supernatural Revelation, yet to him that believeth the Immortality of the Soul, and the Life hereafter, Christianity will appear so exceeding Congruous, that it will much the more easily be believed. And experience tells us that the Devils main Game, for the Debauching and Damning of fleshly, worldly, ungodly Men, and for troubling and discomforting Believers, lieth in raising Doubts of the Souls Immortality, and the future Life of Reward and Punishment.

Q. 3. *But what good will a Resurrection of the Body do us, if the Soul be in happiness before?*

A. 1. It will be for Gods Glory to make and bless a perfect Man: 2. It will be our Perfection: A whole Man is more Perfect than a Soul alone. 3. It will be the Souls delight: (*a*) As God that is perfectly blessed in himself, yet made and maintaineth a World, of which he is more than the Soul, because he is a Communicative good and pregnant, and delighteth to do good; so the Soul is made like God in his Image, and is communicative and would have a Body to act on. As the Sun, if there were nothing in the World

(*a*) *Rev.* 21. & 22.

but it ſelf, would be the ſame that it now is, but nothing would receive its Motion, Light or Heat, or be the better for it: And if you did imagine it to have underſtanding, you muſt think that it would be much more pleaſed to enlighten and enliven ſo many Millions of Creatures, and cauſe the flouriſhing of all the Earth, than to ſhine to nothing. So may you think of the Soul of Man: It is by God inclined to actuate a Body.

Q. 4. *If that be ſo, it is till then imperfect, and deprived of its deſire, and ſo in pain and puniſhment?*

A. It is not in its full Perfection; and it is a Degree of puniſhment to be in a ſtate of Separation: But you cannot call it a *pain* as to ſenſe, becauſe it hath an unſpeakable Glory, though not the moſt perfect. Nor hath the will of the Bleſſed any trouble and ſtriving againſt the will of God, but takes that for beſt which God willeth: And ſo the ſeparated ſtate is beſt while God willeth it, though the united State will be beſt (as more perfect) in its time.

Q. 5. *But the duſt in a Grave is ſo vile a thing that one would think the raiſing it ſhould not be very deſirable to the Soul?*

A. It ſhall not be raiſed in the ſhape of ugly Duſt, or filth, nor of corruptible Fleſh and Blood: But a Glorious and Spiritual Body; and a meet Companion for a Glorified Soul. And even now as vile as the Body is, you feel that the Soul is loth to part with it. (*b*)

Q. 6. *But there are ſo many difficulties and improbabilities about the Reſurrection, as make the Belief of it very hard?*

(*b*) 1 *Cor.* 15.

ſtate

A. What is hard to God that made Heaven and Earth of nothing, and maintains all things in their ſtate and courſe? What was that Body a while ago? Was it not as unlikely as duſt to be what it now is?

It's folly to Object difficulties to Omnipotency.

Q. 7. *But the Body is in continual Flux or Change: we have not the ſame Fleſh this Year, that we had the laſt: And a Man in a Conſumption loſeth before Death the Maſs of Fleſh in which he did good or evil: ſhall all that riſe again, which every day vaniſheth? And ſhall the new Fleſh be puniſhed for that which it never did?*

A. It's a fooliſh thing, from our Ignorance and uncertainties, to diſpute againſt God and certain Truth: Will you know nothing, unleſs you know all things? Will you doubt of the plain Matter, becauſe in your darkneſs you underſtand not the manner or circumſtances of it? The Soul hath a Body conſiſting of various parts: The fiery part in the Spirits is it's moſt immediate Vehicle or Body: The ſeminal tenacious Humour and Air, is the immediate Vehicle of the fiery part: Whether theſe Spirits do any of them depart as it's Vehicle or Body with the Soul; or if not, whether they be the identifying part that the Soul ſhall be reunited to firſt; or what or how much of the reſt even the aqueous and Earthy matter which we had from our Birth ſhall be re-aſſumed, are things paſt our underſtanding: You know not how you were generated in the Womb, and yet you know that you were there made: And muſt God teach you how you ſhall be raiſed before you will believe it? Muſt he anſwer all your doubts of the Fleſh that is vaniſhed, or the Bodies eaten by other Bodies, and teach you all his unſearchable skill, before you will take his Word for true?

He that maketh the rising Sun to end the darkness of the Night, and the flourishing Spring to renew the Face of Millions of Plants, which seemed in the Winter to be dead, and the buryed little seed to spring up to a beautiful Plant and Flower, or a strong and goodly Tree, hath power and skill enough to raise our Bodies, by wayes unknown to foolish Man.

Q. 8. *What should a Man do that he may live in a comfortable hope of the Resurrection, and the Souls Immortality, and the Life to come?*

A. We have three great things to do for this end: 1. To get as full a *certainty* as is possible that there is such a Life to come. And this is done by strengthning a sound belief. 2. To get a *suitableness of Soul* to that blessed Life; and this is by the increase of *Love* and *Holiness*; and by a Spiritual heavenly conversation. And, 3. To get and exercise a joyful Hope and Assurance that it shall be ours: And this is done by a Life of *careful Obedience* to God, and the Conscious notice of our sincerity and title, and by the increase and exercise of the foresaid Faith and Love: Daily dwelling on the Thoughts of God's infinite Goodness and Fatherly love, of Christ's Office and Grace, and the Seals of the Spirit, and the blessed state of Triumphant Souls, in the Heavenly *Jerusalem*, and living as in familiarity with them.

Q. 9. *But when doubting Thoughts return, would it not be a great help to Faith, if you could prove the Souls Immortality by reason?*

A. I have done that largely in other Books: I will now say but this: If there be no life of retribution after this, it would follow that not only Scripture, but Religion, Piety, and Conscience were all the most odious abuses of Mankind: To set Mans Heart and Care upon

upon seeking all his dayes a Life which he can never obtain, and to live honestly and avoid sin, for fear of an impossible punishment, and to deny Fleshly pleasure, and lust, upon meer deceit, what an injury would Religion, Conscience and honesty be? Men that are not restrained by any Fear or Hopes of another Life, from Tyranny, Treason, Murder, Perjury, Lying, Deceit or any wickedness, but only by present Interest, would be the wisest Men. When yet God hath taught Nature to abhor these Evils, and bound Man to be Religious and Conscionable by common Reason, were it but for the probability of another Life. And can you believe that Wickedness is Wisdom, and all Conscionable Goodness is Folly and Deceit?

CHAP. XXII.

Of the Life Everlasting.

Qu. 1. *WHere is it that we shall live when we go hence?*

A. With Christ in Heaven, called Paradise, and the *Jerusalem* above.

Q. 2. *How is it then that the Souls of Men are said sometimes to appear on Earth? Is it such Souls, or is it Devils?*

A. Either is possible: For Souls are in no other Hell than Devils are, who are said to be in the Air, and to go to and fro, and tempt Men, and afflict them here on Earth: But when it is a Soul that appeareth, and

when a Devil, we have not acquaintance enough to know: But though God can for just Causes let a blessed Soul appear, as *Moses* with *Henoch* and *Elias* did on the Mount, and perhaps *Samuel* to *Saul*, yet we have reason to suspect that it is the miserable Souls of the Wicked that oftenest appear.

Q. 3. *But how come Devils or Souls to be visible being Spirits?*

A. Spirits are powerful, and dwell in Airy and other Elementary matter, in which they can appear to us, as easily as we can put on our Cloaths. Fire is invisible in its simple uncloathed substance; and yet when it hath kindled the Air it is visible Light.

Q. 4. *Why then do they appear so seldom?*

A. God restraineth evil Spirits, and keepeth them within their bounds that they may not either deceive or trouble Mankind: And the Spirits of the just are more inclined to their higher Nobler Region and Work: and God will have us here live by Faith, and not by seeing either the heavenly Glory or its Inhabitants.

Q. 5. *But it seems that we shall live again on Earth, for it is said, that the new* Jerusalem *cometh down from above, and we look for a new Heaven, and a new Earth wherein dwelleth Righteousness?*

A. It greatly concerneth us to difference certainties from uncertainties. It is certain that the Faithful have a promise of a great reward in Heaven, and of being with Christ, and being conveyed into Paradise by Angels, and are commanded to lay up a Treasure in Heaven, and there to set their Hearts and Affections, and to seek the things that are above where Christ is at Gods right Hand; and they desire to depart and be with Christ as far better than to be here, and to be absent:

sent from the Body, and be present with the Lord: so that the Inheritance of the Saints in heavenly Light and Glory, is certain. But as to the rest, whether the New Earth shall be for new Inhabitants, or for us; and whether the descending *Hierusalem* shall be only for a Thousand Years before the final Judgment, or after for perpetuity, or whether it shall come no lower than the Air, where it is said, That we shall be taken up to meet the Lord, and so shall ever be with him, or whether Earth shall be made as Glorious to us as Heaven, and Heaven and Earth be laid together in Common, when separating sin is gone; These matters being to us less certain, must not be set against that which is certain. And the new *Jerusalem* coming down from Heaven, doth imply that it was first in Heaven, and it's said, that it's now above, and we are come to it in relation and foretast, where are the perfected Spirits of the Just, as it is described, *Heb.* 12. 22,23, 24.

Q. 6. *But some think that Souls sleep till the resurrection, or are in an unactive potentiality for want of Bodyes.*

A. Reason and Scripture confute this Dream. The Soul is *Essential* Life, naturally inclined to *Action*, *Intellection* and *Love* or Volition, and it will be in the midst of Objects enow on which to operate: And is it not absurd to think that God will continue so noble a Nature in a state of idleness, and continue all its essential Faculties in vain, and never to be exercised? As if he would continue the Sun without Light, Heat, or Motion. What then is it a Sun for? And why is it not annihilated? The Soul cannot lose its Faculties of Vitality, Intellection and Volition, without losing its Essence, and being turned into some other

thing. And why it cannot act out of a Body, what Reaſon can be given? If it could not, yet that it taketh not hence with it a Body of thoſe corporeal Spirits which it acted in, or that it cannot as well have a Body of Light for its own Action, as it can take a Body (as *Moſes* on the Mount) to appear to Man, is that which we have no reaſon to ſuſpect.

2. But Scripture puts all out of doubt, by telling us, that *To die is gain*, and that it's *better to be with Chriſt*, and that *Lazarus* was *comforted* in *Abraham*'s Boſom, and the converted Thief was with *Chriſt in Paradiſe*, and that the Souls under the Altar and in Heaven pray and praiſe God, and that the *Spirits of the Juſt are there made perfect*: And this is not a ſtate of ſleep. It is a World of Life, and Light, and Love, that we are going to, more active than this Earthy, heavy World, than Fire is more active than a Clod. And ſhall we ſuſpect any ſleepy unactivity there? This is the dead and ſleepy World: And Heaven is the place of Life it ſelf.

Q. 7. *What is the Nature of that heavenly Everlaſting Life?*

A. It is the perfect activity and perfect fruition of Divine communicated Glory, by perfected Spirits and Spiritual Men, in a perfect Glorious Society, in a perfect Place or Region, and this Everlaſting.

Q. 8. *Here are many things ſet together, I pray you tell them me diſtinctly.*

A. 1. Heaven is a perfect Glorious Place, and Earth to it is a Dungeon. The Sun which we ſee is a Glorious place in compariſon of this.

2. The whole Society of Angels and Saints will be Perfect and Glorious. And our Joy and Glory will be as much in participation by Union and Communion with

with theirs, as the Life and Health of the Eye, or Hand is in and by union and communion with the Body: we must not dream of any Glory to our selves but in a state of that union and communion with the Glorious Body of Christ. And Christ himself the Glorified Head is the chief part of this Society whose Glory we shall behold.

3. Angels and Men are themselves there Perfect. If our *Being* and *Nature* were not Perfect, our Action and Fruition could not be Perfect.

4. The Objects of all our Action are most Perfect: It is the Blessed God, and a Glorious Saviour and Society, that we shall see and love and praise.

5. All our Action will be pefect: Our Sight and Knowledge, our Love, our Joy, our Praise will be all perfect there.

6. Our reception and fruition will all be perfect. We shall be perfectly loved by God, and one another, and perfectly pleasing to him, and each other; and he will communicate to us and all the Society, as much Glorious Life, Light and Joyful Love, as we are capable of receiving.

7. And all this will be perfect in duration, being Everlasting.

Q. 9. *O what manner of Persons should we be if all this were well believed? Is it possible that they should truly believe all this, who do not earnestly desire and seek it, and live in joyful longing hope to be put into possession of it?*

A. Whoever truly believeth it, will prefer it before all Earthly treasure and pleasure, and make it the chief *End* and *Motive* and *Comfort* of his Soul and Life, and forsake all that stands against it rather than forsake his hopes of this. But while our *Faith*, *Hope* and *Love* are all imperfect, and we dwell in Flesh where

where preſent and ſenſible things are ſtill diverting and affecting us, and we are ſo uſed to Sight and Senſe, that we look ſtrangely towards that which is above them, and out of their reach: it is no wonder if we have imperfect deſires and joy, abated by diverſions, and by griefs and fears, and if in this darkneſs unſeen things ſeem ſtrange to us; and if a Soul united to a Body be loth to leave it, and be uncloathed, and have ſomewhat dark Thoughts of that ſtate without it, which it never tryed.

Q. 10. *But when we cannot conceive how Souls act out of the Body, how can the Thought of it be pleaſant and ſatisfying to us?*

A. 1. We that can conceive what it is to *Live* and *Underſtand*, and *Will*, to *Love* and *Rejoice* in the Body, may underſtand what theſe acts are in themſelves, whether out of a Body or in a more glorious Body: And we can know that nothing doth nothing; and therefore that the Soul that doth theſe acts is a Noble ſubſtance, and we find that it is inviſible. But of this I ſpake in the beginning.

2. When we know in general all before mentioned, that we ſhall be in that deſcribed Bleſſedneſs with Chriſt and the Heavenly Society, we muſt implicitly truſt Chriſt with all the reſt, who knoweth for us what we know not: and ſtay till poſſeſſion give us that clear diſtinct conception of the manner, and all the circumſtances, which they that poſſeſs it not, can no more have, than we can conceive of the ſweetneſs of a Meat or Drink which we never taſted of: And we ſhould long the more for that Poſſeſſion which will give us that ſweet Experience.

Q. 11. *Is not God the only Glory and Joy of the Bleſſed? Why then do you tell us ſo much of Angels and Saints, and the City of God?* *A.* God

A. God is all in all things; of him, and through him and to him are all things, and the Glory of all is to him for ever. But God made not any ſingle Creature to be happy in him alone as ſeparate from the reſt; but an Univerſe which hath its Union and comunion. I told you as the Eye and Hand have no ſeparated Life or Pleaſure, but only in Communion with the whole Body, ſo neither ſhall we in Heaven. God is infinitely above us, and if you think of him alone, without mediate Objects for the aſcent and acceſs of your Thoughts, you may as well think to climb up without a Ladder: We are not the Nobleſt Creatures next to God, nor yet the moſt Innocent: We have no acceſs to him, but by a Mediator: And that Mediator worketh and conveyeth his Grace to us by other ſubordinate means: He is the Saviour of his Body, which is the fulneſs of him that filleth all: If we think not of the Heavenly *Jeruſalem*, the glorious City of God; the Heavenly Society and Joyful Chore that praiſe *Jehovah* and the Lamb, and live together in perfect Knowledge, Love and Concord, in whoſe Communion only we have all our Joy; to whom in this Unity God commnicateth his Glory; and if we think not of the Glorious Head of the Church, who will then be our Mediator of Fruition, as he was of Acquiſition: nay, if we think not of thoſe loving bleſſed Angels that rejoiced at our Converſion, and were here the Servants, and will be for ever the Companions of our Joy: And if we think not of all our old dear Friends and Companions in the Fleſh, and of all the Faithful, who ſince *Adam*'s Dayes are gone before us, and if we think not of the attractive Love, Union and Joy of that Society and State, we ſhall not have ſufficient Familiarity above, but make God as

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inacceſſible to us: Delight and deſire ſuppoſe attractive ſuitableneſs: Inacceſſible excellency draws not up the Heart. I thank God for the Pleaſure that I have in thinking of the Bleſſed Society, which will ſhortly entertain me with joyful Love.

Q. 12. *But may not* [Everlaſting] *ſignifie only a* long time, *as it oft doth in Scripture, and ſo all may be in mutable Revolutions, as the* Stoicks *and ſome others thought?*

A. 1. What reaſon have we to extort a forced ſence againſt our own Intereſt and Comfort, without any warrant from God? 2. The nature of the Soul being ſo far Immortal as to have no Inclination to its own death, Why ſhould we think it ſtrange that its felicity ſhould be alſo everlaſting. 3. It can hardly be conceived how that Soul can poſſibly revolt from God and periſh, who is once confirmed with that ſight of his Glory, and the full fruition of his Love. Whether Nature be ſo bad as to allow ſuch a revolt? If the Devils had bin as near God, and as much confirmed in the Sight and Senſe of his Love and Glory, as the bleſſed ſhall be, I can hardly conceive how they could poſſibly have fallen.

Q. 13. *How may I be ſure that I ſhall enjoy this Everlaſting Life?*

A. I told you before, 1. If you ſo far believe the Promiſe of it as made by God, and purchaſed by Chriſt's Righteouſneſs and Interceſſion, as to take this Glory for your chief felicity and hope, and to prefer it before all Worldly Vanity, Pleaſure, Profit, Honour, or Life to the Fleſh, and to make it your chief care and buſineſs to ſeek it, and rather let go all than loſe it, and thus patiently wait and truſt God's Grace in Chriſt and his Spirit, in the uſe of his appointed means

means unto the end; it ſhall undoubtedly be yours for ever.

CHAP. XXIII.

What is the true uſe of the Lord's Prayer.

Qu. 1. *What is Prayer?*

A. It is Holy Deſires expreſſed or actuated to God, (with Heart alone, or alſo with the Tongue) including our penitent Confeſſion of ſin, and its Deſerts, and our thankful acknowledgment of his Mercies, and our Praiſing God's works and his Perfections.

Q. 2. *What is the Uſe of Prayer? Seeing God cannot be changed and moved by us, what good can it do us, and how can it attain our ends?*

A. You may as wiſely ask, what good any thing will do towards our Benefit or Salvation which we can do, ſeeing nothing changeth God. As God who is one, maketh Multitudes of Creatures; ſo God who is unchangeable maketh changeable Creatures; and the Effect is wrought by changing us, and not by changing God. You muſt underſtand theſe great Philoſophical Truths, that, 1. All things effect according to the Capacity of the Receiver. 2. Therefore the various effects in the World proceed from the great variety of Receptive Capacities. The ſame Sun-beams do cauſe a Nettle, a Thorn, a Roſe, a Cedar, according to the ſeminal Capacity of the various Receivers. The ſame Sun enlightneth the Eye, that doth

doth not so by the Hand or Foot, or by a Tree, or Stone: And it shineth into the House whose Windows are open, which doth not so when the Windows are shut; and this without any change in it self. The Boatman layeth hold on the Banck, and pulls as if he would draw it to the Boat, when he doth but draw the Boat to it. Two wayes Prayer procureth the Blessing without making any Change in God. First by our performing the condition on which God promiseth his Mercy. Secondly, By disposing our Souls to receive it. He that doth not penitently confess his sin, is unmeet for Pardon. And he that desireth not Christ and Mercy, is unmeet to be partaker of them. And he that is utterly unthankful for what he hath received, is unmeet for more.

Q. 3. *Who made the Lords Prayer?*

A. The Lord *Jesus Christ*. himself, as he made the Gospel; some of the Matter being necessary yet before his Incarnation.

Q. 4. *To whom and on what occasion did he make it?*

A. To his Disciples, (to whom also he first delivered his Commands) upon their request that he would teach them to pray.

Q. 5. *To what Use did Christ make it them?*

A. First, To be a Directory for the *Matter* and *Method* of their Love, Desires, Hope and Voluntary choice and endeavours; And, 2. To be used in the same Words when their case required it.

As Man hath three Essential Faculties, the Intellect, Will and Vital executive Power; so Religion hath three Essential parts, *viz.* To direct our Understandings to believe, our Will to desire, and our Lives in practice.

Q. 6.

Q. 6. *What is the* Matter *of the Lord's Prayer in General?*

A. It containeth, Firſt, What we muſt deſire as our End: And Secondly, What we muſt deſire as the Means; premiſing the neceſſary Preface, and concluding with a ſuitable Concluſion.

Q. 7. *What is the* Method *of the Lord's Prayer?*

A. I. The Preface ſpeaks, 1. To God as God: 2. As our reconciled Father in Chriſt, deſcribed in his Attributes, by the words [*which art in Heaven*] which ſignifie the Perfection of his Power, Knowledge, and Goodneſs, and the Word Father, ſignifieth that he is Supream *Owner*, *Ruler and Benefactor*.

2. The word [*Our*] implieth our Common Relation to him as his Creatures, his Redeemed and Sanctified Ones, his Own, his Subjects and his Beneficiaries or Children.

II. The Petitions are of two ſorts (as the Commandments have two Tables:) The firſt proceed according to the order of Intention, beginning at the higheſt Notion of the ultimate End, and deſcending to the loweſt. The Second part is according to the Order of Execution and Aſſecution, beginning at the loweſt means, and aſcending to the higheſt.

III. The Concluſion enumerateth the parts of the ultimate End by way of Praiſe, beginnig at the loweſt and aſcending to the higheſt. The Method throughout is more perfect than any of the Philoſophers Writings.

Q. 8. *Why do we not read that the Apoſtles after uſed this Prayer?*

A. It is enough to read that Chriſt preſcribed it them,

them, and that they were Obedient to him. We read not of all that the Apostles did.

2. This is a Comprehensive Summary of all Prayer, and therefore must needs be brief in the several parts: But the Apostles had occasion sometime for one branch and sometime for another, on which they particularly enlarged, and Seldom put up the whole matter of Prayer all at once.

3. They formed their Desires according to the Method of this Prayer, though they expressed those desires as various occasions did require.

Q. 9. *Is every Christian bound to say the Words of the Lords Prayer?*

A. The same answer may serve as to the last. Every Christian is bound to make it the Rule of his *Desires*, and *Hopes*, both for *Matter and Order*: But not to express them all in every Prayer. But the Words themselves are apt, and must have their due reverence, and are very fit to sumn up our scattered less ordered Requests.

Q. 10. *But few Persons can understand what such generals comprehend.*

A. 1. Generals are useful to those that cannot distinctly comprehend all the particulars in them. As the General knowledg that we shall be happy in Holy and Heavenly Joy with Christ, may comfort them that know not all in Heaven that makes up that happiness, so a General desire may be effectual to our receiving many particulars. 2. And it is not so General as [*God be merciful to me a Sinner,*] an accepted Prayer of the Publican, by Christs own Testimony. There are six particular Heads there plainly expressed.

CHAP.

CHAP. XXIV.

Our Father which art in Heaven,] *Expounded.*

Qu. 1. *WHo is it that we pray to, whom we call* Our Father?]

A. GOD himself.

Q. 2. *May we not pray to Creatures?*

A. Yes, for that which it belongeth to those Creatures to give us upon our request, supposing they hear us: But not for that which is Gods, and not their own to give; nor yet in a manner unsuitable to the Creatures Capacity or Place. A Child may Petition his Father, and a Subject his Prince, and all Men one another.

Q. 3. *May we not pray to the* Son, *and the* Holy Ghost, *as well as to the Father?*

A. As the word *Father* signifieth *God as God*, it comprehendeth the *Son*, and the *Holy Ghost*: and as it signifieth the first Person in the Trinity, it excludeth not but implyeth the second and the third.

Q. 4. *What doth the word* [Father] *signifie?*

A. That as a Father by Generation is the *Owner*, the *Ruler* and the *Loving Benefactor* to his Child, so is God eminently and transcendently to us.

Q. 5. *To whom is God a Father, and on what Fundamental account?*

A. 1. He is a Father to all Men by Creation; to all lapsed Mankind by the Price of a sufficient Redemption: But only to the Regenerate by Regeneration and Adoption, and that effective Redemption which

actually delivereth Men from Guilt, Wrath, Sin and Hell, and Juſtifieth and Sanctifieth them, and makes them Heirs of Glory.

Q. 6. *What is included then in our Child-like relation to this Father?*

A. That we are his *own* to be abſolutely at his diſpoſe, his Subjects to be abſolutely Ruled by him, and his Beloved to depend on his Bounty, and to love him, above all, and be happy in his Love.

Q. 7. *What is meant by the words* [which art in Heaven?]

A. They ſignifie, I. God's real *Subſtantiality*: He is exiſtent.

II. God's incomprehenſible Perfection in *Power*, *Knowledge*, and *Goodneſs*, and ſo his abſolute ſufficiency and fitneſs to hear and help us. 1. The vaſtneſs, Sublimity and Glory of the Heavens, tell us that He who Reigneth there over all the World, muſt needs be *Omnipotent*, and want no power to do his will, and help us in our need.

2. The Glory and Sublimity, tell us that he that is there above the Sun which ſhineth upon all the Earth, doth behold all Creatures, and ſee all the wayes of the Sons of Men, and therefore knoweth all our Sins, Wants and Dangers, and heareth all our Prayers.

3. Heaven is that moſt perfect Region, whence all good floweth down to Earth: Our Life is thence; our Light is thence; all our Good and foretaſt of Felicity and Joy is thence: And therefore the Lord of Heaven muſt needs be the *Beſt*; the Fountain of all Good, and the moſt amiable *End* of all juſt Deſire and Love. Yet Heaven is above our Sight and comprehenſion; and ſo much more is God.

III. And the word [*Art*] ſignifieth God's Eterni-

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ty in that Heavenly Glory: It is not [*who wast*] or [*who wilt be.*] Eternity is indivisible.

Q. 8. *Is not God every where: Is he more in Heaven than any where else?*

A. All Place and All things are in God: He is absent from none: Nor is his Essence divisible or Commensurate by Place, or limited; or more here than there: But to us God is known by his Works and Appearances; and therefore said to be most where he worketh most: And so we say, that *God dwelleth in him who dwelleth in Love:* That he walketh in his Church; that we are his Habitation by the Spirit; that Christ and the Holy Spirit dwell in Believers: Because they operate extraordinarily in them: And so God is said to be in Heaven, because he there manifesteth his Glory to the Felicity of all the Blessed, and hath made Heaven that Throne of his Majesty, from whence all Light, and Life, and Goodness, all Mercy, and all Justice are communicated to and exercised on Men. And so we that cannot see God himself, must look up to the Throne of the Heavenly Glory in our Prayers, Hopes and Joyes. Even as a Mans Soul is undivided in all his Body, and yet it worketh not alike in all its parts, but it is in the Head, that it useth Reason, Sight, *&c.* and doth most notably appear to others in the Face, and is almost visible in the Eye: And therefore when you talk to a Man, you look him in the Face; and as you talk not to his Flesh but to his Sensitive and intellectual Soul, so you look to that part where it most apparently sheweth its Sence and Intellection.

Q. 9. *Is there no other Reason for the naming of Heaven here?*

A. Yes: It teacheth us whither to direct our own

deſires; and whence to expect all good, and where our own Hope and Felicity is. It is in Heaven that God is to be ſeen and enjoyed in Glory, and in perfect Love and Joy: Though God be on Earth, he will not be our Felicity here on Earth: every Prayer therefore ſhould be the Souls aſpiring and aſcending towards Heaven, and the believing exerciſe of a heavenly Mind, and Deſire: For a Man of true Prayer to be unwilling to come to Heaven, and to love Earth better, is a contradiction.

Q. 10. *But do we not pray that on Earth he may uſe us as a Father?*

A. Yes: that he will give us all Mercies on Earth conducing to heavenly Felicity.

Q. 11. *What elſe is implyed in the word,* Our Father?

A. Our Redemption and Reconciliation by Chriſt, and to the Regenerate, our Regeneration by the Holy Ghoſt, and ſo our Adoption; by all which, of Enemies and the Heirs of Hell, we are made the Sons of God, and Heirs of Heaven. It is by *Chriſt* and his *Spirit* that we are the Children of God.

Q. 12. *Why ſay we* Our Father, *and not* My Father?

A. 1. To ſignifie that all Chriſtians muſt pray as Members of One Body, and look for all their good, comfort and bleſſedneſs in Union with the whole, and not as in a ſeparate State: Nor muſt we come to God with ſelfiſh narrow Minds, as thinking only of our own caſe and good, nor put up any Prayer or Praiſe to God, but as Members of the Univerſal Church, in one Chore, all ſeen and heard at once by God, though they ſee not, and hear not one another: And therefore that we muſt abhor the pregnant comprehenſive Sin of *ſelfiſhneſs*; by which wicked Men care only for

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themſelves, and are affected with little but their Perſonal concerns, as if they were all the World to themſelves, inſenſible of the Worlds or the Churches State, and how it goeth with all others. 2. And therefore that all Chriſtians muſt love their Brethren and Neighbours as themſelves, and muſt abhor the Sin of Schiſm, much more of Malignant Enmity, Envy, and Perſecution, and muſt be ſo far from diſowning the Prayers of other Chriſtians on pretenſe of their various Circumſtances and Imperfections, and from ſeparating in Heart from them on any account for which God will not reject them; as that they muſt never put up a Prayer or Praiſe, but as in concord with all the Chriſtians on Earth, deſiring a part in the Prayers of all, and offering up hearty Prayers for all: The imperfections of all Mens Prayers we muſt diſown, and moſt our own; but not for that diſown their Prayers, nor our own. They that hate, or perſecute, or ſeparate from Gods Children, for not praying in their Mode, or by their Book, or in the Words that they write down for them, or for not worſhipping God with their Forms, Ceremonies or Rites, or that ſilence Chriſt's Miniſters, and ſcatter the Flocks, and confound Kingdoms, that they may be Lords of Gods Heritage, and have all Men ſing in their Commanded Tune, or Worſhip God in their unneceſſary Commanded Mode, do condemn themſelves, when they ſay *Our Father:* And to repeat the Lords Prayer many times in their Liturgy, while they are tormenting his Children in their Priſons and Inquiſitions, is to worſhip God by repeating their own Condemnation.

Q. 13. *It ſeems this Particle,* Our *and* Us *is of great importance.*

A. The Lord's Prayer is the Summary and Rule of

Mans Love and just Desires: It directeth him what to *Will*, *Ask* and *Seek*. And therefore must needs contain that duty of Love which is the Heart of the New Creature, and the fulfilling of the Law: The Will is the Man: And Love is the Will. What a Man *Wills* and *Loves*, that he is in God's account, or that he shall attain. And therefore the Love of God as God, and of the Church as the Church, and of Saints as Saints, of Friends as Friends, and of Neighbours as Neighbours, and of Men (though Enemies and Sinners) as Men, must needs be the very Spring of acceptable Prayer, as well as the Love of our selves as our selves. And to pray without this Love, is to offer God a Carrion for Sacrifice, or a lifeless sort of Service. And Love to all makes all Mens Mercies and Comforts to be ours, to our great Joy, and that we may be thankful for all.

CHAP. XXV.

Hallowed be thy Name.

Qu. 1. *WHy is this made the first Petition in our Prayers?*

A. Because it containeth the highest Notion of our ultimate end: And so must be the very top or chief of our desires.

Q. 2. *What is meant by* God's Name *here?*

A. The proper Notices or Appearances of God to Man; and God himself as so notified and appearing to us. So that here we must see that we separate not any of the

theſe three: 1. The Objective ſigns, whether words or works, by which God is known to us. 2. The inward Conceptions of God received by theſe ſigns. 3. God himſelf ſo notified and conceived of.

Q. 3. *And what is the* Hallowing *of God's Name?*

A. To uſe it Holily: That is, in that manner as is proper to God as he is God, infinitely above all the Creatures: That is Sanctified, which is appropriated to God by ſeparation from all common uſe.

Q. 4. *What doth this Hallowing particularly include?*

A. Firſt that we know God, what he is: 2. That our Souls be accordingly affected towards him. 3. That our lives and actions be accordingly managed. 4. And that the ſigns which notifie God to us be accordingly reverenced, and uſed to theſe Holy Ends.

Q. 5. *Tell us now particularly, What theſe Signs or Names of God are, and how each of them is to be hallowed?*

A. God's *Name* is either, 1. His ſenſible or intelligible works objectively conſidered. 2. Or thoſe words which ſignifie God or any thing proper to God. 3. And the inward light or conception, or notice of God in the mind. And all theſe muſt be Sanctified.

Q. 6. *What are God's works which muſt be ſo Sanctified, as notifying God?*

A. All that are within the reach of our knowledge But eſpecially thoſe which he hath deſigned moſt notably for this uſe, and moſt legibly as it were written his Name, or Perfections upon. (*a*)

(*a*) *Exod.* 9. 16. *Pſal.* 8. 1.

Q. 7. *Which are those?*

A. First, The Glorious wondeful frame of Heaven and Earth.

2. The wonderful work of Mans Redemption by *Jesus Christ.*

3. The planting of his Nature, Image and Kingdom in Man by his Spirit.

4. The marvellous Providence exercised for the World, the Church, and each of our selves, notifying the disposal and Government of God.

5. The Glory of the Heavenly Society, known by Faith, and hoped for.

Q. 8. *How must the first,* God's Creation, be Sanctified?

A. When we look on, or think of the incomprehensible Glory of the Sun, it's wonderful Greatness, Motion, Light and quickning Heat; (*b*) of the multitude and magnitude of the glorious Stars, of the vast heavenly Regions, the incomprehensible invisible Spirits or Powers that actuate and rule them all; when we come downward and think of the Aire and its Inhabitants, and of this Earth, a vast Body to us, but as one Inch or Point in the whole Creation; of the many Nations, Animals, Plants of wonderful Variety, the terrible depths of the Ocean, and its numerous Inhabitants, *&c.* All these must be to us but as the Glass which sheweth somewhat of the Face of God, or as the Letters of this great Book, of which God is the Sence; or as the actions of a living Body by which the invisible Soul is known. And as we study Arts for our Corporal use, we must study the whole World, even the Works of God, to this purposed use, that we may See, Love,

(*b*) *Psal.* 19. 1, &c. *Rom.* 1. 19, 20.

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Reverence, and admire God in all: And this is the only true Philoſophy, Aſtronomy, Coſmography, *&c.*

Q. 9. *What is the Sin which is contrary to this?*

A. Prophaneneſs; that is, uſing God's Name as a common thing: (*c*) And in this inſtance, to ſtudy Philoſophy, Aſtronomy, or any Science, or any Creature whatſoever, only to know the thing it ſelf, to delight our mind with the Creature-knowledge, and to be able to talk as knowing Men, or the better to ſerve our Worldly Ends, and not to know and glorifie God, is to prophane the works of God. And alas then how common is prophaneneſs in the World!

Q. 10. *What is it to Sanctifie God's Name as in our Redemption?*

A. Redemption is ſuch a wonderful work of God, to make him known to ſinners for their Sanctification and Salvation, as no Tongue of Man can fully utter. To think of God, the Eternal Word firſt undertaking Man's Redemption, and then taking the Nature of Man, dwelling in ſo mean a Tabernacle, fulfilling all Righteouſneſs for us, Teaching Man the knowledge of God, and bringing Life and Immortality to light, dying for us as a Malefactor to ſave us from the Curſe, Riſing the third day, Commiſſioning his Apoſtles, undertaking to build his Church on a Rock, which the Gates of Hell ſhould not prevail againſt; aſcending up to Heaven, ſending down the wonderful and ſanctifying Spirit, Interceding for us, and Reigning over all, who receiveth faithful Souls to himſelf, and will raiſe our Bodies, and judge the World: Can all this be believed and thought of, without admiring the

(*c*) *Pſal.* 14. 1, 2. *Pſal.* 50 21. & 78. 19. *Tit.* 1. 16.

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manifold wiſdom, the unconceivable Love and Mercy, the Holineſs and Juſtice of God! This muſt be the daily ſtudy of Believers.

Qu. 11. *How is this Name of God prophaned?*

A. When this wonderful work of Mans Redemption is not believed, but taken by Infidels to be but a deceit: Or when it is heard but as a common Hiſtory; and affecteth not the Hearer with admiration, thankfulneſs, deſire and ſubmiſſion to Chriſt: when Men live as if they had no great Obligation to Chriſt, or no great need of him.

Q. 12. *How is Gods Name as our Sanctifier to be hallowed?*

A. Therein he cometh near us, even into us, with *Illuminating*, *Quickening*, *Comforting Grace*, renewing us to his Nature, Will and Image: Marking us for his own, and maintaining the cauſe of Chriſt againſt his Enemies. And therefore muſt in this be ſpecially notified, honoured, obediently obſerved, and thankfully and joyfully admired.

Q. 13. *But how can they honour Gods Spirit and Grace, who have it not: Or they that have ſo little as not well to diſcern it?*

A. The leaſt prevailing ſincere Holineſs hath a ſpecial excellency, turning the Soul from the World to God, and may be perceived in Holy deſires after him, and ſincere endeavours to obey him: And the beauty of Holineſs in others may be perceived by them that have little or none themſelves, if they be not grown to Malignant Enmity: You may ſee by the Common deſire of Mankind to be eſteemed Wiſe and Good, and their Impatience of being thought and called Fooliſh, Ungodly or Bad Men, that even corrupted

rupted Nature hath a radicated Teſtimony in it ſelf for Goodneſs, and againſt Evil.

Q. 14. *Who be they that prophane this* Name *of God?*

A. Thoſe that ſee no great need of the Spirit of Holineſs, or have no deſire after it; but think that Nature and Art may ſerve the turn without it: Thoſe that think that there is no great difference between Man and Man, but what their Bodily temperature and their Education maketh; and that it is but Phanatick deluſion, or Hypocriſie to pretend to the Spirit: Thoſe that hate or deride the Name of Spirituality and Holineſs; and thoſe that reſiſt the Holy Ghoſt.

Q. 15. *How is God known and honoured in his Providence?*

A. By his Providence he ſo Governeth all the World, and particularly all the Affairs of Men, as ſhews us his Omnipotence, his Omniſcience, and his Goodneſs and Love, ordering them all to his Holy End, even the pleaſing of his good Will in their Perfection. *(d)*

Q. 16. *How can we ſee this while the World lyeth in Madneſs, Unbelief and Wickedneſs, and the worſt are greateſt, and Contention, Confuſion, and Bloody Wars do make the Earth a kind of Hell, and the Wiſe, Holy, and Juſt are deſpiſed, hated and deſtroyed?*

A. 1. Wiſdom, and Holineſs, and Juſtice are conſpicuous and honourable by the odiouſneſs of their contraries; which though they fight againſt them, and ſeem to prevail, do but exerciſe them to their increaſe and greater glory: And all the Faithful are ſecured

(d) *Mal.* 2. 2.

and

and purified, and prepared for Felicity, by the Love and Providence of God.

2. And as the Heavens are not all Stars, but spangled with Stars, nor the Stars all Suns, nor Beasts and Vermine Men, nor the Earth and Stones are Gold and Diamonds, nor is the Darkness Light, the Winter Summer, or Sickness Health, or Death Life: And yet the wonderful Variety and Vicissitude contributeth to the Perfection of the Universe, as the Variety of parts to the Perfection of the Body, so God maketh use even of Mens Sin and Folly, and of all the mad Confusions and Cruelties of the World, to that perfect Order and Harmony which he that accomplisheth them doth well know, though we perceive it not, because we neither see the *Whole*, nor the *End*, but only the little *Particles* and the *Beginnings* of God's unsearchable works.

3. And this dark and wicked World is but a little Spot of God's vast Creation; and seemeth to be the lowest next to Hell, while the lucid Glorious heavenly Regions are incomprehensibly great, and no doubt possessed by Inhabitants suitable to so glorious a place: And as it is not either the Gallows or the Prison that is a dishonour to the Kingly Government, so neither is Hell or the Sins on Earth, a dishonour to the Government of God.

4. And as every Man is neerest to himself, it is the duty of us all carefully to record all the Mercies and special Providences of God to our selves, that we may know his Government and him, and use the remembrance of them to his Glory.

Q. 17. *How is the* heavenly Glory *as a Name of God to us that see it not?*

A. We see vast lucid Bodies and Regions above us;

us: And by the help of things ſeen we may conceive of things unſeen; and by Divine Revelation we may certainly know them: We have in the Goſpel as it were a Map of Heaven, in its deſcription, and a title to it in the Promiſes, and a notifying earneſt and foretaſt in our Souls, ſo far as we are Sanctified Believers.

Q. 18. *How muſt we* hallow *this Name of God?*

A. 1. Firmly believing the heavenly Glory, not only as it ſhall be our own Inheritance, but as it is now the moſt Glorious and Perfect part of Gods Creation, where Myriads of Angels and Glorious Spirits in perfect Happineſs, Love and Joy, are Glorifying their moſt Glorious Creator; and as the Saints with Chriſt their moſt Glorious Head, ſhall for ever make up that Glorious Society, and the Univerſe it ſelf be ſeen by us in that Glorious Perfection, in which the Perfection of the Creator will appear.

2. And in the conſtant delightful Contemplation of this Supernal Glorious World, by Heavenly Affections and Converſation, keeping our Minds above while our Bodyes are here below, and looking beyond this Priſon of Fleſh, with deſire and hope. As Heaven is the State and Place where God ſhineth to the underſtanding Creature in the greateſt Glory, and where he is beſt known, ſo it is this heavenly Glory ſeen to us by Faith, which is the moſt Glorious of all the *Names* or Notices of God to be hallowed by us.

Q. 19. *What is the profaning of this Name of God?*

A. The minding only of Earthly and Fleſhly things; and not believing, conſidering or admiring the heavenly Glory: Not loving and praiſing God for it, nor deſiring and ſeeking to enjoy it.

Q. 20. *So much of God's* Works *which make him known:*

known: Next tell us what you mean by the Words *which you call his Name?*

A. 1. All the Sacred Scripture as it maketh known God to us, by History, Precepts, Promises or Penal Threats: With all God's Instituted means of Worship. 2. More specially the Descriptions of God by his Attributes. 3. And most specially his Proper Name, GOD, *Jehovah, &c.* (*e*)

Q. 21. *I'le not ask you what his Attributes are, because you have told us that before; But how is this* Name *of God to be hallowed?*

A. When the Soul is affected with that Admiration, Reverence, Love, Trust and Submission to God which the meaning of these Names bespaeks: And when the manner of our using them, expresseth such affections: Especially in publick Praises with the Churches. (*f*)

Q. 22. *How is this Name of God prophaned?*

A. When it is used lightly, fallly, unreverently, without the aforesaid Holy regard and affections.

Q. 23. III. *What is that which you call* God's Name imprinted on Mans Mind?

A. God made Man very good at first, and that was in his own Image: And so much of this is either left by the interposition of Grace in lapsed Nature, or by common Grace restored to it, as that all Men, till utterly debauched, would fain be accounted Good, Pious, Vertuous, and Just, and hate the imputation

(*e*) *Ex.* 3. 15. & 6. 3. *Psal.* 83. 18. *Act.* 9. 15. (*f*) *Exod.* 34. 5, 6, 7. & 33. 19. *Act.* 21. 13. 1 *Tim.* 6. 1. *Tit.* 2. 5. *Rom.* 2. 24. *Psal.* 22. 22. *Heb.* 2. 12. *Neh.* 9. 5. *Psal.* 50. 23. & 66. 2. *Mic.* 4. 5. *Rev.* 11. 15.

of

of Wickedneſs, diſhoneſty and Badneſs: And on the Regenerate the Divine Nature is ſo renewed, as that their Inclination is towards God, and HOLINESS TO THE LORD is written on all their Faculties: And the Spirit of God moveth on the Soul, to actuate all his Graces; and to plead for God and our Redeemer, and bring Him to our *Remembrance*, to our *Affections*, and to ſubject us wholly to his Will and Love. And thus as the Law was written in Stone as to the Letter, which is written only on tender fleſhy Hearts as to the Spirit and Holy effect and diſpoſition; ſo the Name of God which is in the Bible in the Letter, is by the ſame Spirit imprinted on Believers Hearts, that is, They have the Knowledge, Faith, Fear and Love of God. (*g*)

Q. 24. *How muſt we hallow this inward Name of God?*

A. 1. By Reverencing and Loving God, that is, God's Image and Operations in us: Not only God as glorified in Heaven, but God as dwelling by Grace in Holy Souls, muſt be remembred, and reverenced by us. 2. By living as in habitual Communion and Converſation with that God who dwelleth in us, and who hath made us his Habitation by the Spirit. 3. And by ready obeying the moving Operations of the Spirit for God.

And to contemn or reſiſt theſe inward Ideas, Inclinations and Motions, is to prophane the Name of God.

Q. 25. *But what is all this to the Sanctifying of God himſelf?*

A. The Signs are but for him that is ſignified: It is God himſelf that is to be admired, Loved and Ho-

(*g*) *Pſal.* 29. 2. & 48. 10.

noured,

noured, as notified to us by these Signs or Name; otherwise we make Idols of them. In a Word, God must be *Esteemed*, *Reverenced*, *Loved*, *Trusted* and *Delighted* in Transcendently as God, with affections proper to himself; and this is to *Sanctifie him*, by advancing him in our Heart, in his Prerogative above all Creatures: And all Creatures must be used respectively to this Holy End: And specially those Ordinances and Names which are specially Separated to this use: And nothing must be used as common and unclean, especially in his Worship, and Religious Acts. (*h*)

CHAP. XXVI.

Thy Kingdom come.

Qu. 1. WHy *is this made the Second Petition?*

A. To tell us, that it must be the Second thing in our Desires. We are to begin at that which is highest, most excellent, and ultimate in our Intentions, and that is, Gods Glory shining in all his Works, and seen, admired, honoured and praised by Man, which is the *hallowing of his Name*, and the Holy Exalting him in our Thoughts, Affections, Words and Actions above all Creatures. And we

(*h*) *Act.* 1. 15. & 4. 12. *Rev.* 3. 4. & 11. 13. *Joel* 2. 23. *Deut.* 28. 58. *Exod.* 33. 19. & 34. 5, 6, 7. 1 *Kin.* 5. 3, 5. *Lev.* 10. 3. *Num.* 20. 12, 13.

are

are next to deſire that in which God's glory moſt eminently ſhineth: And that is his *Kingdom of Grace and Glory*.

Q. 2. *What is here meant by the Kingdom of God?*

A. It is not that Kingdom which he hath over Angels, and the innumerable glorious Spirits of the Heavenly Regions. For theſe are much unknown to us, and we know not that there is any Rebellion among them which needeth a Reſtoration. But Man by Sin is fallen into Rebellion, and under the Condemnation due to Rebels (*a*): And by Chriſt the reconciling Mediator, they are to be reſtored to their *ſubjection* to God, and ſo to his Protection, Bleſſing and Reward: And becauſe they are Sinners, corrupt and guilty, they cannot be Subjects as under the Primitive Law of Innocency: And therefore God hath delivered them to the Mediator, as his Vicegerent, to be governed under a Law of healing Grace, and ſo brought on to Perfect Glory. So that the Kingdom of God now is his Reign over fallen Man by Chriſt the Mediator, begun on Earth by Recovering Grace, and perfected in heavenly Glory. (*b*)

Q. 3. *But the Scriptures ſometimes ſpeaks of the Kingdom of God as come already when Chriſt came, or when he roſe and aſcended to his Glory: and ſometime as if it were yet to come at the great Reſurrection Day.*

A. In the firſt caſe the meaning is, that the King of the Church is come, and hath eſtabliſhed his Law

(*a*) *Col.* 1. 13. *Mat.* 12. 28. & 21. 31, 43. *Mark* 1. 45. & 4. 26, 30. & 12. 34. & 10. 14, 15, 23. & 15. 43. (*b*) *Luke* 7. 28. & 8. 1. 10. & 10. 9. & 11. 20. & 13. 18, 20, 28, 29. & 16. 16. & 17. 21. & 18. 3, 17, 29.

of Grace, and Commiſſioned his Officers, and ſent forth his Spirit, and ſo the Kingdom of healing Grace is come; But in the ſecond caſe, the meaning is, that all that Glorious Perfection which this Grace doth tend to, which will be the Glory of the Church, the Glory of Chriſt therein, and the Glorification of Gods Love, is yet to come.

Q. 4. *What is it then which we here deſire?*

A. That God will enlarge and carry on the Kingdom of Grace in the World, and bear down all that Rebells, and hindereth it, and particularly in our ſelves: And that he would haſten the Kingdom of Glory.

Q. 5. *Who is it then that is the King of this Kingdom?*

A. GOD as the abſolute Supream, and *Jeſus Chriſt* the Son of God and Man, as the Supream Vicegerent and Adminiſtrator. (*c*)

Q. 6. *Who are the Subjects of this Kingdom?*

A. There are three ſorts of Subjects: 1. Subjects only as to Obligation: † And ſo thoſe whithout the Church are Rebellious obliged Subjects: 2. Subjects by meer Profeſſion: And ſo all Baptized profeſſing Chriſtians though Hypocrites, are the Church-viſible, and his profeſſed Subjects. 3. Subjects by ſincere Heart-conſent: And ſo all ſuch are his Subjects as make up the Church-myſtical, and ſhall be ſaved. So that the *Kingdom of God* is a word which is ſometime of a larger ſignification than the Church: and ſome-

(*c*) *Rev.* 1. 9. *Luke* 9. 27. & 14, 15. & 22. 16, 18. & 23. 51. † *Act.* 14. 22. *Gal.* 5. 21. *Eph.* 5. 5. 2 *Theſ.* 5. *Rev.* 12. 10. *Mat.* 16. 28. 2 *Tim.* 4. 1. 1 *Theſ.* 2. 12.

time

time in a narrower sence is the same. *Eph.* 1.23. Christ is Head over all things to the Church.

Q. 7. *What are the Acts of Christs Kingly Government?*

A. Law-making, Judging according to that Law, and executing that Judgment. (*d*)

Q. 8. *What Laws hath Christ made, and what doth he rule by?*

A. First, He taketh the Law of Nature now as his own, as far as it belongeth to sinful Mankind: And, 2. He expoundeth the darker passages of that Law: And, 3. He maketh new Laws, proper to the Church since his Incarnation.

Q. 9. *Are there any new Laws of Nature since the Fall?*

A. There are new Obligations and Duties arising from our changed State: It was no duty to the Innocent to repent of Sin, and seek out for Recovery, and beg Forgiveness: But Nature bindeth Sinners not yet under the final Sentence to all this.

Q. 10. *What new Laws hath Christ made?*

A. Some proper to Church Officers, and some common to all.

Q. 11. *What are his Laws about Church-Officers?*

A. First, He chose himself the first chief Officers, and he gave them their Commission,† describing their Work and Office; and he Authorized them to gather and form particular Churches, and their fixed Officers Pastors, and necessary Orders, and gave them the extraordinary Conduct and Seal of his Spirit, that

(*d*) *Heb.* 7. 12. *Isa.* 2. 3. & 8. 16, 20. & 42. 21. & 51. 4. *Mic.* 4. 2. *Rom.* 3. 27. & 8. 2. *Gal.* 6. 2. *Isa.* 51. 7. *Jer.* 31. 33. *Heb.* 8. 10, 16. †*Mat.* 28. 19. *Eph.* 4. 6, 7, 8, 9. 16. *Act.* 14. 23. & 15.

their determinations might be the infallible ſignifications of his Will, and his recorded Law to his Univerſal Church to the end of the World: His Spirit being the Perfecter of his Laws and Government.

Q. 12. *How ſhall we be ſure that his Apoſtles by the Spirit were Authorized to give Laws to all future Generations?*

A. Becauſe he gave them ſuch Commiſſion, to teach Men all that he Commanded. (*e*) 2. And promiſed them his Spirit to lead them into all Truth, and bring all things to their Remembrance, and to tell them what to ſay and do: And 3. Becauſe he performed this Promiſe, in ſending them that extraordinary meaſure of the Spirit: And 4. They ſpake as from Chriſt, and in his Name, and as by his Spirit: And, 5. They ſealed all by the manifeſtation of that Spirit, in its Holy and Miraculous manifold Operation. (*f*)

Q. 13. *Have not Biſhops and Councils the ſame Power now?*

A. No: To be the Inſtruments of Divine Legiſlation, and make Laws which God will call *His Laws*, is a ſpecial Prophetical Power and Office, ſuch as *Moſes* had in making the *Jewiſh* Laws; which none had that came after him. But when Prophetical Revelation hath made the Law, the following Offices have nothing to do; But, 1. To preſerve that Law. 2. And to expound it and apply it, and guide the People by it, and themſelves obey it. 3. And to

(*e*) *Act.* 10. 42. & 13. 47. *Mat.* 28. 19, 20. *Joh.* 14. 16, 17, 26. & 15. 26, 27. & 16. 7. 13, 14, 15. *Rev.* 2. 7, 11, 16, 17, 29. & 3. 6, 13, 22. 1 *Pet.* 1. 11. (*f*) *Act.* 2. 4. *Gal.* 1. & 2. *Mark* 13. 11. *Luke* 12. 12. *Iſa.* 33. 22.

determine undetermined mutable Circumstances. As the *Jewish* Priests and Levites were not to make another Law, but to preserve, expound and Rule by *Moses* Law; so the ordinary Ministers, Bishops or Councils are to do as to the Laws of God, sufficiently made by Christ, and the Spirit in his Apostles. (*g*)

Q. 14. *What are the New Laws which he hath made for all?*

A. The Covenant of Grace in the last Edition is his Law,(*h*) by which he obligeth Men to Repent and Believe in him as Incarnate, Crucified, and Ascended, and Interceding and Reigning in Heaven, and as one that will Judge the World at the Resurrection: As one that pardoneth Sin by his Sacrifice and Merit, and Sanctifieth Believers by his Spirit: And to believe in God as thus reconciled by Him, and in the Holy Ghost as thus given by him: And he promiseth Pardon, Grace and Glory to all true Believers, and threatneth Damnation to impenitent Unbelievers: And he commandeth all Believers to devote themselves thus to God the Father, the Son, and the Holy Ghost, by a solemn Vow in Baptism, and live in the Communion of Saints, in his Church, and Holy Worship, and the frequent Celebration of the Memorial of his Death in the Sacrament of his Body and Blood, especially on the first Day of the Week which he hath separated to that Holy Comemoration and Communion by his

(*g*) *Jam.* 4. 12. *Act.* 1. 5, 8, & 2. 4, 33. & 15. 28. 1 *Cor.* 2. 13. 2 *Pet.* 1. 21. 1 *Cor.* 7. 25. *Act.* 1. 2. 1 *Cor.* 14. 37. *Col.* 2. 22. *Mat.* 15. 9. (*h*) *Joh.* 1. 9, 10, 11. *Joh.* 3. 16. *Mat.* 28. 19, 20. 1 *Cor.* 15. 3, 4, 5. & 11, 28. *Act.* 13. 47. & 10. 42. *Joh.* 14. 21.

Reſurrection, and the ſending of his Spirit, and by his Apoſtles. And he hath commanded all his Diſciples to live in Unity, Love and Beneficence, taking up the Croſs, and following him in Holineſs and Patience, in hope of Everlaſting Life. (*i*)

Q. 15. *But ſome ſay that Chriſt was only a Teacher, and not a Law-giver.*

A. His Name is King of Kings, and Lord of Lords, and all Power in Heaven and Earth is given him, and all things put into his Hands; the Government is laid on his Shoulders, and the Father (without him) judgeth no Man, but hath committed all Judgment to the Son. For this end he died, roſe and revived, that he might be Lord of the Dead and of the Living; He is at God's right Hand above all Principalities and Powers, and every Name, being Head over all things to the Church. (*k*)

Q. 16. *May not this ſignifie only his Kingdom as he is God, or that which he ſhall have hereafter only at the Reſurrection?*

A. 1. It expreſly ſpeaketh of his Power as God and Man the Redeemer: 2. And he made his Law in this Life, though the Chief and Glorious part of his Judgment and Execution, be hereafter. How else ſhould Men here keep his Law, and hereafter be judged according to it?

He that denieth Chriſt to be the Lawgiver, denieth him to be King, and he that denieth him to be King

(*i*) *Joh.* 13.34. *Rev.* 1. *Mat.* 28.18. *Joh.* 13.2. 6. 17. 3. & 5.22. *Iſa.* 9.6. *Rom.* 14.9. *Col.* 1. *Heb.* 5. & 7. (*k*) *Eph.* 1.23. *Luke* 17. 9, 10. & 19, 15, & 1. *Rev.* 22. 14. 1 *Joh.* 2. 4. & 3.24. & 5. 3. 2.

denieth him to be Chriſt, and is no Chriſtian.

Q. 17. *Hath Chriſt any Vicegerent or Univerſal Governour under him on Earth?*

A. No: It is his Prerogative to be the Univerſal Governour: for no mortal Man is capable of it: As no one Monarch is capable of the Civil Government of all the Earth, nor was ever ſo mad as to pretend to it; much leſs is any one capable of being an Univerſal Church-Teacher, Prieſt, and Governour over all the Earth; when he cannot ſo much as know it, or ſend to all, or have acceſs into the contending Kingdoms of the World: To pretend to this is mad Uſurpation. (*l*)

Q. 18. *But had not* Peter *the Monarchical Government of all the Church on Earth in his Time?*

A. No: He was Governour of none of the Eleven Apoſtles, nor of *Paul*; nor ever exerciſed any ſuch Government: no nor it ſeems, ſo much as preſided at their meeting, *Act.* 15.

Q. 19. *But is not a General Council the Univerſal Governour?*

A. No: 1. Elſe the Church would be no Church, when there is no General Council, for want of its Unifying Government: And 2. There indeed never was a general Council of all the Chriſtian World: But they were called by the *Roman* Emperours, and were called General as to that Empire (as the Subſcriptions yet ſhew). 3. And there never can be an Univerſal

(*l*) 1 *Cor.* 12. 5, 18. 20, 27, 28, 29. 1 *Cor.* 3. 4, 5, 6, 11, 21, 22, 23. *Mat.* 23. 7, 8, 10, 11. *Eph.* 4. 5, 7, 8, 11, 12, 13, 14, 15, 16. & 5. 23, 24. *Mat.* 18. 1, 4. *Mar.* 9. 34. *Luke* 9. 46. & 22. 24, 25, 26. 1 *Pet.* 5. 2, 3, 4.

Council: It were madneſs and wickedneſs to attempt it: To ſend for the Aged Biſhops from all Nations of the Chriſtian World, (when none is Empowered to determine Whither or When) even from the Countreys of *Turks*, and other Infidels, or Princes in War with one another that will not permit them: And what room ſhall hold them, and what one Language can they all ſpeak? And how few will live to return home with the Decrees? And will not the Countrey were they meet, by nearneſs, have more Voices than all the reſt? And what is all this to do? To condemn Chriſt as not having made Laws ſufficient for the Univerſal part of Government, but leave ſuch a burden on uncapable Men: And to tell the Church that Chriſtian Religion is a mutable growing thing, and can never be known to attain its ripeneſs, but by new Laws muſt be made ſtill bigger, and another thing.

Q. 20. *But the Biſhops of the World may meet by their Delegates?*

A. Thoſe Delegates muſt come from the ſame Countreys and diſtance: And how ſhall the whole World know that they are truly choſen? And that all the Chooſers have truſted them with their Judgments, Conſciences and Salvation, and will ſtand to what they do?

Q. 21. *But if the Univerſal Church be divided into Patriarchates, and chief Seats, thoſe can Govern the whole Church when there is no General Council; even by their Communicatory Letters?*

A. 1. And who ſhall divide the World into thoſe chief Seats, and determine which ſhall be chief in all the Kingdoms of Infidels, and Chriſtian Kings in the World? And which ſhall be Chief when they differ among

among themselves? How many Patriarchs shall there be, and where? There were never Twelve Pretenders to succeed the Twelve Apostles: The *Roman* Empire had three First, and Five after within it self: But that was by Humane institution; and over one Empire; and that's now down; and those Five Seats have many Hundred Years been separated, and condemning one another; so far are they from being *One Unifying Aristocracy* to Govern all the World: And if they were so, then *Europe* is Schismatical, that now differs from the Major Vote of those Patriarchs.

Q. 22. *But did not the Apostles as one Colledge Govern the whole Church?*

A. 1. I proved to you before, that the Holy Ghost was given the Apostles to perfect *Universal Legislation*, as Christs Agent and Advocate, and that in this they have no Successors. 2. And it was easie for them to exercise Acts of Judicial Determination over such as were among them, and near them, when the Church was small. 3. And yet we read not that ever they did this in a General Council, or by the Authority of a Major Vote. For that meeting in *Act.* 15. was no General Council, and the Elders and Brethren joyned with them that belonged to *Jerusalem*: and they were all by the same Spirit of the same mind, and none Dissenters. Every single Apostle had the Spirit of Infallibility for his proper work: And they had an Indefinite charge of the whole Church, and in their several circuits exercised it: *Paul* could by the Spirit deliver a Law of Christ to the World, without taking it from the other Apostles, *Gal.* 2. The Apostles were foundation Stones, but Christ only was the Head Corner-stone. They never set up a Judicial Government of all the Churches under themselves as a con-

constitutive Unifying Aristocracy, by whose major Vote all must be Governed: When they had finished the work of Universal Legislation, and settled Doctrine and Order, for which they stayed together at *Jerusalem*, they dispersed themselves over the World, and we never find that they Judicially governed the Churches either in Synods or by Letters, by a major Vote, but settled Guides in ever Church as God by *Moses* did Priests and Levites, that had no Legislative Power. (*m*)

Q. 23. *But hath not Christ his Subordinate Official Governours?*

A. Yes: Magistrates by the Sword, and Pastors by the Word and Keyes: These are Rulers in their several Circuits, as all the Judges and Justices, and Schoolmasters of *England* are under the King: But he that should say, that all these Judges and Justices are one Sovereign Aristocracy, to make Laws and Judge by them by Vote (*as one Person politick*, though many Natural) would give them part of the Supream power, and not only the Official: All the Pastors in the World, Guide all the Churches in the World, by parts, and in their several Provinces, and not as One Politick Person.

Q. 24. *But how is the Universal Church visible, if it have no Visible Unifying Head and Government under Christ?*

A. It is Visible, 1. In that the Members and their Profession are visible. 2. And Christ's Laws are visible, by which he ruleth them. 3. And their particular Pastors are visible in their places. 4. And Christ was visible on

(*m*) *Eph.* 2. 20. 1 *Cor.* 3. 11. 1 *Cor.* 1. 11, 12. & 3. 21, 22. *Gal.* 2. 9. 2 *Cor.* 11. 5. & 12. 11.

Earth,

Earth, and is now viſible in his Court in Heaven, and will viſibly Judge the World e're long: And God hath made the Church no further Viſible; nor can Man do it.

Q. 25. *But ſhould not the whole Church be One?*

A. It is one: It is one Body of Chriſt, having one God, and one Head, or Lord, one Faith, one Baptiſm, one Spirit, one Hope of Glory. (*n*)

Q. 26. *But ſhould they not do all that they do in Unity and Concord?*

A. Yes, as far as they are capable: Not by feigning a new Univerſal Legiſlative Power in Man, or making an Univerſal Head under Chriſt, but by agreeing all in the Faith and Laws that Chriſt hath left us: And Synods may well be uſed to maintain ſuch Union as far as capacity reacheth, and the caſe requireth: But an Univerſal Synod, and a partial or National, a Governing Synod, and a Synod for Concord of Governours, differ as much as doth a Monarch or Governing Senate over all the World, and a Dyet, or an Aſſembly of Chriſtian Princes met for mutual help and concord in the conjunction of their ſtrength and Councils.

Q. 27. *What is the Paſtoral Power of the Church Keyes?*

A. It is the Power of making Chriſtians by the (*o*) Preaching of the Goſpel, and Receiving them ſo made into Communion of Chriſt and his Church by Baptiſm, and feeding and guiding them by the ſame Word, and

(*n*) *Eph.* 4. 1, 3, 6, 7, 14, 15, 16. 1 *Cor.* 12.

(*o*) *Mat.* 28. 19, 20. 1 *Theſſ.* 5. 12, 13. *Heb.* 13. 17, 24. *Tit.* 3. 10, 11, & 1. 13. 1 *Pet.* 5. 1, 2, 3, 4, 5. 1 *Tim.* 3. 5. *Iſa.* 22. 22. *Luke* 11. 52. *Rev.* 3. 7. & 1. 18. *Mat.* 16. 19.

com-

communicating the Sacrament of Chriſt's Body and Blood in his Name, declaring Pardon and Life to the Penitent, and the contrary to the Impenitent, and applying this to the particular Perſons of their own charge on juſt occaſion, and ſo being the ſtated Judges who ſhall by them be received to Church Communion, or be rejected, and this as a preſage of Chriſt's future Judgment.

Q. 28. *But have not Paſtors or Biſhops, a power of conſtraint by the Sword, that is, by Corporal puniſhments or mulcts?*

A. No: That is proper to Magiſtrates, Parents and Maſters, in their ſeveral places: Chriſt hath forbidden it to Paſtors, *Luke* 22. and appointed them another kind of work. (*p*)

Q. 29. *But if Biſhops judge that Civil Magiſtrates are bound to deſtroy or puniſh Hereticks, Schiſmatick or Sinners, are not ſuch Magiſtrates thereby bound to do it?*

A. They are bound to do their duty whoever is their Monitor: But if Prelates bid them ſin, they ſin by obeying them: Nor may a Magiſtrate puniſh a Man meerly becauſe Biſhops judge him puniſhable, without trying the Cauſe themſelves.

Q. 30. *But if it be not of* Divine Inſtitution *that all the Church on Earth ſhould have one Governing Unifying Head (Monarchical or Ariſtocratical) is it not meet as ſuited to humane Prudence?*

A. Chriſt is the builder of his own Church or Houſe, and hath not left it to the Wit or Will of Man, (*q*) to

(*p*) *Luke* 22. 24, 25, 26. 1 *Pet.* 5. 3, 4. 2 *Tim.* 2. 24. *Tit.* 1. 7. (*q*) *Heb.* 3. 2, 5, 6.

make

make him a Vicegerent, or an Unifying Head or Ruler of his whole Church, that is, to ſet up an Uſurper againſt him under his own Name, which is Naturally uncapable of the Office.

Q. 31. *But ſure Unity is ſo excellent that we may conceive God delighteth in all that promoteth it?*

A. Yes: And therefore he would not leave the Terms of Unity to the Device of Men, in which they will never be of a mind, nor would he have Uſurpers divide his Church by impoſing impoſſible Terms of Unity. Muſt God needs make one Civil Monarch or Senate to be the Unifying Governour of all the Earth as one Kingdom, becauſe he is a lover of Unity? The World is politically Unified by one God and Soveraign Redeemer, as this Kingdom is by one King, and not by one Civil humane Supream Ruler, Perſonal or Collective: Men ſo mad as to dream of one Unifying Church Governing Monarch or Ariſtocracy, are the unfitteſt of all Men to pretend to ſuch Government. (r)

Q. 32. *At leaſt ſhould we not extend this Unifying Government as far as we can, even to* Europe, *if not to all the World?*

A. Try firſt one Unifying Civil Government (Monarchical or Ariſtocracitical) for *Europe*, and call Princes Schiſmaticks (as theſe Men do us) for refuſing to obey it, and try the ſucceſs. 2. And who ſhall make this *European* Church-Soveraign? And by what Authority, and limit his Kingdom? 3. And what is all this to do? To make better Laws than Chriſts! When were any ſo mad as to ſay that all *Europe* muſt have one Soveraign Perſon, or Colledge of Phyſicians, School-maſters, Philoſophers or Lawyers, to

(r) *Joh.* 17. 22, 23, 24. *Eph.* 4. 3, 4, 5, 7, 8, 16.

avoid

avoid Schism among them. 4. Is not *Agreement* by *Voluntary* consent a better way to keep Civil and Ecclesiastical Unity in *Europe*, than to have one *Ruling* King, Senate, or Synod over all. Councils are for voluntary concord, and not the Soveraign Rectors of their Brethren.

Q. 33. *But are not National Churches necessary?*

A. No doubt but Christ would have Nations discipled, baptized and obey him: And Kings to govern them as Christian Nations, and all men should endeavour that whole Nations may be Christians, and the Kingdoms of the World be voluntarily the Kingdoms of Christ. But no man can be a Christian against his will: Nor hath Christ ordained that each Kingdom shall have one Sacerdotal Head, Monarchical or Aristocratical. But Princes, Pastors and People, must promote Love, Unity and Concord in their several places.

Q. 34. *So much for Gods publick Kingdom on Earth: But is there not also a Kingdom of God in every Christians Soul?*

A. One mans Soul is not fitly called *A Kingdom*: But Christ as King doth govern every faithful Soul.

Q. 35. *What is the Government of each Believer?*

A. It is Christs Ruling us by the Laws which he hath made for all his Church, proclaimed and explained and applyed by his Ministers, and imprinted on the Heart by his holy Spirit, and judging accordingly.

Q. 36. *What is the Kingdom of Glory?*

A. It hath two degrees: The first is the Glorious reign of our Glorified Redeemer over this World, and

and over the Heavenly City of God before its Perfection; which began at the time of Christs Ascension (his Resurrection being the Proeme) and endeth at the Resurrection. 2. The perfect Kingdom of Glory, when all the Elect shall be perfected with Christ, and his work of Redemption finished, which begins at the Resurrection and shall never end.

Q. 37. *What will be the state of that Glorious Kingdom?*

A. It containeth the full Collection of all Gods Elect, who shall be perfected in Soul and Body, and employed in the perfect Obedience, Love and Praise of God, in perfect Love and Communion with each other, and all the blessed Angels and their Glorified Redeemer, and this is in the sight of his Glory and the Glory of God, and in the continual joyful sence of his Love, and essential Infinite Perfection: All imperfection, sin, temptation and suffering being for ever ceased.

Q. 38. *But some think this Kingdom will be begun on Earth a Thousand Years before the General Resurrection; and some think that after the Resurrection it will be on Earth.* (s)

A. This very Prayer puts us in hope that there are yet better things on Earth to be expected than the Church hath yet enjoyed. For when Christ bids us pray that [*His Name may be hallowed, his Kingdom come, and his Will done on Earth as it is done in Heaven,*] we may well hope that some such thing will be granted; for he hath promised to give us whatever we ask according to his Will in the Name of Christ: And he hath not bid us pray in vain.

(s) *Rev.* 20. 2 *Pet.* 3. 12, 13.

But

But whether there shall be a Resurrection of the Martyrs a thousand years before the general Resurrection; or whether there shall be only a Reformation by a holy Magistracy and Ministry; and how far Christ will manifest himself on Earth; I confess are Questions too hard for for me to determine: He that is truly devoted to Christ, shall have his part in his Kingdom, though much be now unknown to him, of the Time, Place and Manner. (*t*)

And as to the Glory after the General Resurrection, certainly it will be Heavenly, for we shall be with Christ, and like to the Angels. And the *New Jerusalem* being the Universality of the Blessed with Christ, may well be said to *come down from Heaven*, in that he will bring all the Blessed with him, and in the Air with them will judge the World: But whether only a New Generation shall inhabit the New Earth, and the Glorified rule them as Angels now do; or whether Heaven and Earth shall be laid common together, or Earth made as Glorious as Heaven, I know not.

But the perfect knowledge of Gods Kingdom, is proper to them that enjoy it: Therefore even we who know it but imperfectly, must daily pray that it may come, that we may perfectly know it when we are perfected therein.

(*t*) *Mat.* 6. 20, 21. *Mat.* 5. 12. *Mat.* 19. 21. *Eph.* 1. 3. 2 *Tim.* 4. 18. *Heb.* 11. 16. & 12. 23. 1 *Cor.* 15. 49. *Phil.* 3. 20. *Col.* 1. 5. 1 *Pet.* 1. 4. *Heb.* 10. 34.

CHAP. XXVII.

Thy will be done on Earth, as it is in Heaven.

Qu. 1. *WHy is this made the Third Petition?*

A. Because it must be the Third in our Desires: I told you this Prayer in perfect Method *beginneth* at that which must be the first in our Intention; and that is, God's *Interest* as *above* our own, which is consistent and expresst in these three gradations: 1. The highest Notion of it is, The Hallowing and Glorifying of his Name, and resplendent perfections. 2. The Second is that in which this is chiefliest notified to Man, which is his Kingdom. 3. The Third is the Effect of this Kingdom in the fulfilling of his will.

Q. 2. *What will of God is it that is here meant?*

A. His Governing and Beneficent will: expressed in his Laws and Promises, concerning Man's Duty, and God's Rewards and Gifts. (*a*)

Q. 3. *Is not the will of his* Absolute Dominion *expresst in the Course of Natural Motion, here included?*

A. It may be included as the supposed matter of our *approbation* and *praise*: And as Gods will is taken for the Effects and Signs of his will, we may and must desire that he will continue the Course of Nature, Sun, and Moon, and Stars, Earth, Winds and Water, *&c.*

(*a*) *Joh.* 4. 34. & 6. 39, 40.

till the time of their dissolution, and Mankind on Earth: For these are supposed as the subject or accidents of Government. But the thing specially meant is God's governing Will, that is, that his *Laws* may be obeyed, and his Promises all performed. (*b*)

Q. 4. *But will not* God's will *be alwayes done, whether we pray or not?*

A. 1. All shall be done which God hath undertaken or decreed to do himself, and not laid the Event on the will of Man: His absolute will of Events, is still fulfilled. But Man doth not alwayes do God's will; that is, he doth not keep God's Laws, or do the Duty which God commandeth him; and therefore doth not obtain the Rewards or Gifts which were but conditionally promised. 2. And even some things decreed absolutely by God, must be prayed for by Man: For he decreeth the Means as well as the End; and Prayer is a means, which his Commands and Promises oblige us to.

Q. 5. *Why is it added* [as it is done in Heaven?]

A. To mind us, 1. Of the perfect Holy Obedience of the Glorified. 2. And that we must make that our Pattern, and the End of our Desires. 3. And to keep up our Hopes and Desires of that Glorious Perfection: And strive to do God's will understandingly, sincerely, fully, readily, delightfully, without unwillingness, unweariedly, concordantly, without division, in perfect Love to God, his work, and one another: For so his will is done in Heaven. And

(*b*) *Act.* 21. 14. *Mat.* 7. 21. & 12. 50. & 14. & 21. 31.

these Holy heavenly Desires, are the Earnest of our Heavenly possession.

Q. 6. *What is it that we pray against in this Petition?*

A. Against all sin, as a Transgression of his Law, and against all distrust of his Promises, and Discontentedness with his Disposals: and so against every will, that is contrary to the will of God.

Q. 7. *What Will is it that is contrary to the Will of God?*

A. 1. The Will of Satan, who hateth God and Holiness, and Man, and willeth Sin, Confusion and Calamity, and who is obeyed by all the ungodly World.

2. The Will of all blind Unbelieving wicked Men, especially Tyrants, who fill the World with Sin, and Blood, and Misery, that they may have their wills without controll or bounds.

3. Especially our own sinful self-willedness, and rebellious and disobedient dispositions. (*c*)

Q. 8. *What mean you by our self-willedness?*

A. Man was made by the Creating Will of God, to obey the Governing will of God, and rest and rejoice in the disposing, rewarding and beneficent will of God, and his Essential Love and Goodness: by sin he is fallen from God's will to himself, and his own Will, and would fain have all Events in the power and disposal of his own Will, and fain be Ruled by his own Will, and have no restraints, and would rest in himself, and the fulfilling of his Will: Yea, he would have all Persons and things in the World, to depend

(*c*) *Jo.* 1. 13. *Joh.* 5. 30. & 6. 38. *Luke* 22. 42. *Ps.* 13. 22. *Heb.* 13. 21.

on his Will, fulfill and please it, and ascribe unto it. And so would be the Idol of himself, and of the World. And all the wickedness, and stir, and cruelty of the World, is but that every selfish Man may have his will.

Q. 9. *What then is the full meaning of this Petition?*

A. That Earth which is grown so like to Hell by doing the will of Satan, of Tyrants, and of self-willed fleshly wicked Men, may be made liker unto Heaven by a full compliance of the will of Man with the will of God, depending submissively on his disposing will, obeying his commanding will, fearing his punishing will, trusting, rejoicing and resting in his rewarding and beneficent will, and renouncing all that is against it. (*d*)

Q. 10. *But if it be God's will to punish, pain and kill us, how can we* Will *this when it is evil to us; and we cannot Will evil?*

A. As God himself doth Antecedently or Primarily will that which is good without any evil to his Subjects, and but consequently will their punishment on supposition of their wilful sin, and this but as the work of his Holiness and Justice for good; so he would have us to will first and absolutely, next his own Glory and Kingdom, our own Holiness and Happiness, and not our Misery; but to submit to his just punishments with a will that Loveth (not the hurt, but) the final good Effect, and the Wisdom, Holiness and Justice

(*d*) *Luke* 12. 47. *Joh.* 7. 17. *Act.* 22. 14. *Rom.* 2. 18. *Col.* 1. 9.

of our Chastiser. Which well consisteth with begging Mercy, Pardon, and Deliverance. (*q*)

Q. 11. *But is not Heaven too high a Pattern for our desires?*

A. No: Though we have much duty on Earth which belongs not to them in Heaven; and they have much which belongeth not to us, yet we must desire to obey God fully in our duty, as they do in theirs; and desiring and seeking heavenly Perfection is our sincerity on Earth. (*r*)

Q. 12. *What Sin doth this Clause specially condemn?*

A. 1. Unbelief of the Heavenly Perfection. 2. Fleshly Lusts and Wills, and a Worldly mind. 3. The ungodliness of them that would not have God have all our Heart, and Love, and Service, but think it is too much preciseness, or more ado than needs, and give him but the leavings of the Flesh.

CHAP. XXVIII.

Give us this Day, our daily Bread.

Qu. 1. *WHY is this the Fourth Petition?*

A. I told you that the Lords Prayer hath two parts: The first is for our *End* according to the Order of *Intention*, beginning at the top, and descending: The Second part is about the *Means*, according to the Order of *Execution*, beginning at the bottom, and

(*q*) *Mat.* 26. 42. (*r*) *Psal.* 4. 80.

ascending to the top. Now this is the first Petition of the Second part, because *Our Substance* and *Being* is supposed to all accidents; and if God continue not our *humanity*, we cannot be capable of his *Blessings*. (*a*)

Q. 2. *What is meant by Bread?*

A. All things necessary to sustain our Natures in a fitness for our duty and our Comforts. (*b*)

Q. 3. *It seems then that we pray that we may not want, or be sick, or die, when God hath foretold us the contrary Events?*

A. We justly shew that our Nature is against Death, and sickness, and wants, as being Natural evils: And God giveth us a discerning Judgment to know natural good from evil, and an Appetite to desire it accordingly: But because Natural Good and Evil, are to be estimated as they tend to Spiritual and everlasting Good or Evil, God giveth us Reason and Faith to Order our desires accordingly: And because our Knowledge of this is imperfect (when and how far Natural Good or Evil, conduceth to Spiritual and Eternal) it is still supposed that we make not our selves but God the Judge; and so desire Life, Health and Food and Natural Supplies, with submission to his Will, for time and measure, they being but means to higher things.

Q. 4. *Why ask we for no more than Bread?*

A. To shew that Corporal things are not our Treasure, nor to be desired for any thing but their proper use; and to renounce all covetous desires of Superfluity, or provision for our inordinate fleshly Lusts. (*c*)

(*a*) *Luke* 12. 23. (*b*) *Jer.* 45. 5. 1 *Tim.* 4. 8. 2 *Pet.* 1. 3. (*c*) 2 *Cor.* 9. 10. 1 *Tim.* 6. 8.

Q. 5

Q. 5. *Some ſay that by* Bread *is meant* Jeſus Chriſt, *becauſe there is no Petition that mentioneth him?*

A. Every part of the Lord's Prayer includeth Chriſt: It is by him that God is our Father, by him that the Holy Name of God is hallowed: It is his Kingdom that we pray may come; it is his Law or will which we pray may be done: It is he that purchaſeth our right to the Creature and redeemed Nature: It is by him that we muſt have the forgiveneſs of Sin, and by his Grace that we are delivered from temptations and all Evil, *&c.*

Q. 6. *Why ask we Bread of God as the Giver?*

A. To ſignifie that we are and have nothing but by his gift, and muſt live in continual dependance on his Will, and begging, receiving, and thankſgiving are our work. (*d*)

Q. 7. *But do we not get it by our Labour, and the gift of Men?*

A. Our Labours are vain without God's Bleſſing, and Men are but God's Meſſengers to carry us his gifts. (*e*)

Q. 8. *What need we Labour, if God give us all?*

A. God giveth his Bleſſings to *meet Receivers*, and in the uſe of his appointed Means: He that will not both *beg* and *labour* as God requireth him, is unmeet to receive his gifts. (*f*)

Q. 9. *Why do we ask Bread from Day to Day?*

A. To ſhew that we are not the keepers of our ſelves, or our ſtock of Proviſions, but as Children

(*d*) *Mat.* 6. 25, 26, 27, &c. *Pſal.* 136. 25. (*e*) *Pſal.* 127. 1. *Mat.* 4. 3, 4. (*f*) 2 *Cor.* 9, 10. *Prov.* 12. 11. & 28. 19. *Pſal.* 8. 13. *Prov.* 31. 27.

live upon our Fathers daily allowance, and continually look to him for all, and daily renew our thanks for all, and ſtudy the daily improvement of his maintenance in our Duties. (*g*)

Q. 10. *But when a Man hath Riches for many Years, what need he ask daily for what he hath?*

A. He hath no aſſurance of his Life or Wealth an Hour, nor of the Bleſſing of it, but by God's gift. (*h*)

Q. 11. *Why ſay we* [Give us] *rather than* [Give me]?

A. To exerciſe our common Love to one another, and renounce that narrow ſelfiſhneſs, which confineth Mens regard and deſires to themſelves: And to ſhew that we come not to God meerly in a ſingle Capacity, but as Members of the World, as Men, and Members of Chriſt's Body or Church, as Chriſtians: And that in the Communion Saints as we ſhew our Charity to one another, ſo we have a part in the Prayers of all.

Q. 12. *May we then pray againſt Poverty and Sickneſs, and hurt?*

A. Yes, as aforeſaid, ſo far as they are hurtful to our Natures, and thereby to our Souls and the ends of Life. (*k*)

Q. 13. *Doth not naming Bread before* Forgiveneſs *and Grace, ſhew that we muſt firſt and moſt deſire it.*

A. We before expreſt our higheſt deſire of God's *Glory*, *Kingdom* and *Will*; and as to our *own Intereſt*, all the three laſt Petitions go together, and are inſepa-

(*g*) *Mat.* 6. 24, *&c.* *Luke* 12. 19, 20, 21. (*h*) 1 *Cor.* 12. (*k*) *Prov.* 30. 8.

rable;

rable; but the firſt is the loweſt, though it be firſt in place. Nature ſuſtained is the firſt, but it will be but the ſubject of ſin and miſery without *Pardon* and *Holineſs*: I told you that the three laſt Petitions go according to the Order of *Execution*, from the loweſt to the higheſt ſtep. God's Kingdom and Righteouſneſs muſt be firſt ſought in order of Eſtimation and Intention, by all that will attain them.

Q. 14. *But if God give us more than Bread, even Plenty for our delight, as well as neceſſaries, may we not uſe it accordingly?*

A. Things are neceſſary to our well-being, that are not neceſſary to our Being: We may ask and thankfully uſe all that by ſtrengthening and comforting Nature, tendeth to fit the Spirit for the joyful Service of God, and to be helpful to others. But we muſt neither ask nor uſe any thing for the ſervice of our Luſts, or tempting unprofitable pleaſure.

Q. 15. *What if God deny us neceſſaries, and a Chriſtian ſhould be put to beg or be famiſhed, how then doth God make good his Word, that he will give us whatever we ask through Chriſt, and that other things ſhall be added if we ſeek firſt his Kingdom and Righteouſneſs, and that Godlineſs hath the promiſe of this Life and that to come?*

A. Remember as aforeſaid, 1. That the things of this Life are promiſed and given, not as our *happineſs*, but as Means to better. 2. And that we are promiſed no more than we are *fit* to receive and uſe. 3. And that God is the higheſt Judge, both how far outward things would help or hinder us; and how far we are fit to receive them. Therefore if he deny them, he

(*l*) *Mat.* 6.33. *Joh.* 5. 40: *Mat.* 6. 19,20.

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certainly knoweth that either we are unmeet for them, or they for us. (*m*)

Q. 16. *When should a Man say, He hath enough?*

A. When having God's Grace and favour, he hath so much of Corporal things, as will best further his Holiness and Salvation, and as it pleaseth the Will of God that he should have.

Q. 17. *May not a Man desire God to bless his labours, and to be rich?*

A. A Man is bound to labour in a lawful Calling that is able, and to desire and beg God's Blessing on it: But he must not desire Riches, or Plenty for *self*, or for *fleshly Lusts*; nor be over importunate with God to make him his *Steward* for others. (*n*)

Q. 18. *What if God give us Riches, or more than we need our selves?*

A. We must believe that he maketh us his Stewards, to do all the good with it, that we can to all, but specially to the Household of Faith: But to spend no more in sinful Lust and Pleasure, than if we were Poor. (*o*)

Q. 19. *What doth daily* Bread *oblige us to?*

A. Daily Service, and daily Love, and thankfulness to God, and to mind the end for which it's given, to be alwayes ready at the end of a Day, to give up our account and end our journey.

Q. 20. *What is the sin and danger of the love of Riches?*

A. The Love of Money or Riches, is but the fruit of the Love of the Flesh, whose Lust would never want Provision: But it is the Root of a Thousand

(*m*) 1 *Sam.* 2. 29, 30, 31. *Jam.* 4. 3. *Phil.* 4. 10, 11. *Heb.* 13. 5. (*n*) *Prov.* 10. 22. *Psal.* 129. 8. *Deut.* 28. 8, 9, *&c.* & 33. 11. (*o*) 1 *Pet.* 4. 10. *Luke* 12. 21, 24.

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farther Evils. As it shews a wretched Soul, that doth not truly believe and trust God for this Life, much less for a better, but is Worldly and Sensual, and Idolatrous; so it leadeth a Man from God, Holiness, Heaven, yea and from common honesty, to all Iniquity: A Worldling, and lover of Riches, is false to his own Soul, to God and Man, and never to be much trusted. (*p*)

CHAP. XXIX.

And forgive us our Trespasses, as we forgive them that Trespass against us.
(Or, *as we forgive our Debtors.*)

Qu. 1. *WHy is this made the fifth Petition, or the second of the second part?*

A. Because it is for the second thing we Personally need. Our *Lives* and *Natural being* supposed, we next need *Deliverance* from the *Guilt* and *Punishment*, which we have contracted. Else to be *Men*, will be worse to us than to be Toads or Serpents. (*a*)

Q. 2. *What doth this Petition imply?*

A. 1. That we are all Sinners, and have deserved punishment, and are already fallen under some degree of it. (*b*)

2. That God hath given us a Saviour who died for our Sins, and is our Ransom and Advocate with the Father:

And, 3. That God is a gracious pardoning God, and dealeth not with us on the terms of rigorous

(*p*) Luk. 18.23, 24. *Mark* 10.24. 1 *Tim.* 6. 10. 1 *Joh.* 2.15. (*a*) *Psal.* 32.1, 2, 3. (*b*) *Rom.* 3, throughout.

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Justice according to the Law of Innocency: But hath brought us under the Redeemers Covenant of Grace, which giveth Pardon to all penitent Believers: So that sin is both pardonable, and conditionally pardoned to us all. (*c*)

Q. 3. *What then are the presupposed things which we pray not for?*

A. 1. We pray not that God may be Good and Love it self, or a merciful God: for this is presupposed. 2. We pray not that he would send a Saviour into the World, to fulfill all Righteousness, and die for Sin, and that his Merit and Sacrifice may procure a Conditional Universal Pardon and Gift of Life, *viz.* to all that will repent and believe. For all this is done already. (*d*)

Q. 4. *Is it to the Father only, or also to the Son that we pray for Pardon?*

A. To the Father primarily; and to the Son as Glorified; for now the Father without him judgeth no Man, but hath committed all Judgment to the Son, *Joh.* 5. 22. But when Christ made this Prayer, he was not yet Glorified, nor in full possession of his Power. (*e*)

Q. 5. *What Sin is it, whose forgiveness we pray for?*

A. All sin, upon the Conditions of pardon made by Christ; that is, for the pardon of all Sin to true penitent Believers. Therefore we pray not for any pardon of the final non-performance of the condition, that is, to finally impenitent Unbelievers. (*f*)

(*c*) 1 *Joh.* 2. 1, 2. *Joh.* 3. 16. *Psal.* 130. 4. *Act.* 5. 31. & 13. 38. *Act.* 26. 18. (*d*) *Luke* 23. 34. *Mat.* 9. 6. *Mat.* 12. 31, 32. (*f*) *Luke.* 15. 3, 5.

Q. 6.

Q. 6. *Sin cannot hurt God: what need then is there of forgiveneſs?*

A. It can *wrong him* by breaking his Laws, and rejecting his moral government, though it *hurt* him not: And he will right himſelf.

Q. 6. *What is* forgiving Sin?

A. It is by tender Mercy, on the account of Chriſt's Merits, Satisfaction and Interceſſion, to forgive the guilt of Sin as it maketh us the due ſubjects of puniſhment, and to forgive the puniſhment of ſin, as due by that guilt and the Law of God, ſo as not to inflict it on us. (*g*)

Q. 7. *What puniſhment doth God forgive?*

A. Not all: For the firſt Sentence of Corporal puniſhment and death is inflicted. But he forgiveth the Everlaſting puniſhment to all true Believers, and ſo much of the temporal, both Corporal and Spiritual, as his Grace doth fit us to receive the pardon of: and ſo he turneth Temporal correcting puniſhments to our good. (*h*)

Q. 8. *Doth he not pardon all Sin at once, at our Converſion?*

A. Yes: All that is paſt: for no other is ſin. But not by a perfect Pardon.

Q. 9. *Why muſt we pray for Pardon then every day?*

A. 1. Becauſe the Pardon of old Sins is but begun, and not fully perfect, till all the puniſhment be ceaſed: And that is not, till all ſin, and unholineſs, and all the evil effects of ſin be ceaſed. No nor till the Day of

(*g*) *Col.* 2. 13. *Jam.* 5. 15. *Mat.* 18. 27. 32. *Luke* 7. 42, 43. *Rom.* 6. 21, 23. 1 *Cor.* 15. 22.

(*h*) *Pſal.* 103. 3. 1 *Joh.* 1. 9.

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Reſurrection; and Judgment have overcome the laſt Enemy Death, and finally Juſtified us. (*i*)

2. Becauſe we daily renew our ſins, by omiſſion and commiſſion, and though the foundation of our Pardon be laid in our Regeneration, that it may be actual and full for following ſins, we muſt have renewed Repentance, Faith and Prayer.

Q. 10. *God is not changeable, to forgive to day what he forgave not yeſter day: What then is his forgiving Sin?*

A. The unchangeable God changeth the Caſe of Man: And, 1. By his Law of Grace, forgiveth penitent Believers who were unpardoned in their impenitence and unbelief: And, 2. By his *Executive Providence* he taketh off and preventeth puniſhment both of Senſe and Loſs, and ſo forgiveth.

Q. 11. *How can we pray for pardon to others, when we know not whether they be penitent Believers, capable of Pardon?*

A. 1. We pray as Members of Chriſt's Body for our ſelves, and all that are his Members, that is, penitent Believers.

2. For others we pray that God would give them Faith, Repentance and Forgiveneſs: As Chriſt prayed, *Father forgiv them, for they know not what they do*; that is, Qualifie them for Pardon, and then pardon them: Or give them Repentance and Forgiveneſs.

Q. 12. *Why ſay we,* [as we forgive them that treſpaſs againſt us?

A. To ſignifie that we have this neceſſary qualification for forgiveneſs; God will not forgive us fully till we can forgive others: And to ſignifie our Obligation

(*i*) 1 *Cor.* 11. 30, 31, 32. *Mat.* 18. 27. *Pſal.* 85. 2, 3, 4, *&c.* *Luke* 6. 37. *Jam.* 5. 15.

to forgive: And as an Argument to God to forgive us, when he hath given us Hearts to forgive others: But not as the *Meaſure* of God's forgiving us: For he forgiveth us more freely and fully than we can forgive others. (k)

Q. 13. *Are we bound abſolutely to forgive all Men?*

A. No: But as they are *capable* of it. 1 We have no power to forgive wrongs againſt God. 2. Nor againſt our Superiours, or other Men, or the Common-wealth or Church, further than God Authorizeth any Man by Office. 3. A Magiſtrate muſt forgive ſins as to Corporal puniſhment, no further than God alloweth him, and as will ſtand with the true deſign of Government, and the common good. And a Paſtor no further than will ſtand with the good of the Church: And a Father no further than will ſtand with the good of the Family: And ſo of others. 4. An Enemy that remaineth ſuch, and is wicked, muſt be forgiven by private Men, ſo far as that we muſt deſire and endeavour their good, and ſeek no revenge: But not ſo far as to be truſted as a familiar or boſom Friend. 5. A Friend that offended and returneth to his Fidelity, muſt be forgiven and truſted as a Friend, according to the Evidence of his Repentance and Sincerity, and no further.

The reſt about *forgiveneſs* is opened in the Expoſition of that Article in the Creed [*The forgiveneſs of ſins*:] Still remembring that all *forgiveneſs* is by God's Mercy, through Chriſts Merits, Sacrifice and Interceſſion.

(k) *Mat.* 6.14,15. & 18.35. *Mar.* 11.25,26.

CHAP.

CHAP. XXX.

And lead us not into Temptation, but deliver us from Evil.

Qu. 1. *Why is this made the Sixth Petition?*

A. Because it is the next in order to the attainment of our ultimate End; Our *Natures being maintained, and our sin and punishment forgiven*, we next need *deliverance from all Evils that we are in danger of for the time to come*; and then we are saved.

Q. 2. *What is meant by* Temptation?

A. Any such Tryal as may overcome us or hurt us, whether by Satan, or by the strong allurements of the World and Flesh, or by Persecutions or other heavy Sufferings, which may draw us to sin, or make us miserable. (*a*)

Q. 3. *Doth God lead any into Temptation?*

A. 1. God placeth us in this World in the midst of Tryals, making it our duty to resist and overcome. 2. God permitteth the Devil by his suggestions, and by the World and Flesh to tempt us. 3. God tryeth us himself by manifold afflictions, and by permitting the Temptations of Persecutors and Oppressors. (*b*)

Q. 4. *Why will God do and permit all this?*

A. It is a Question unmeet for Man to put: It is but to ask him, Why he would make a rank of reasonable

(*a*) 2 *Pet.* 2. 9. *Rev.* 3. 10. *Mat.* 26. 41. *Luke* 8. 13. (*b*) 1 *Pet.* 1. 6. *Mat.* 4. *Gen.* 22. 1.

Creature

Creatures below confirmed Angels? And why he would make Man with free will? And why he will not give us the Prize without the Race, and the Crown without the Warfare and Victory? And you may next ask, Why he did not make every Star a Sun? and every Man an Angel? and every Beaſt and Vermine a Man, and every Stone a Diamond.(*c*)

Q. 5. *Doth God Tempt a Man to ſin?*

A. No: Sin is none of God's End or Deſire: Satan tempts Men to Sin, and God tempteth Men to trie them whether they *will ſin*, or be faithful to him, to exerciſe their Grace and Victory. (*d*)

Q. 6. *Is it all that we need, that God lead us not into Temptation?*

A. The meaning is that God who over-ruleth all things, will neither himſelf trie us beyond the ſtrength which he will give us, nor permit Satan, Men or Fleſh to over-tempt us unto ſin.

Q. 7. *But are we not ſure that this Life will be a Life of Trial and Temptation, and that we muſt paſs through many Tribulations?*

A. Yes: But we pray that they may not be too ſtrong, and prevalent to overcome us, when we ſhould overcome. (*e*)

Q. 8. *What be the Temptations of Satan which we pray againſt?*

A. They are of ſo many ſorts that I muſt not here be ſo large as to number them. You may ſee a great number with the Remedies named in my *Chriſtian Directory*. But in general they are thoſe by which he *deceiveth the Underſtanding*, *perverteth the Will*, and

(*c*) *Jam.* 1. 12. 2. 1 *Cor.* 10. 13. (*d*) *Jam.* 1. 13, 14, 15. (*e*) 1 *Cor.* 10. 13. *Heb.* 2. 18.

corrupteth our *Practice:* and this about our *ſtate* of *Soul*, or about our particular actions, to draw us to ſins of Commiſſion, or of Omiſſion, againſt God, our ſelves or others. The particulars are innumerable.(*f*)

Q. 9. *What is the* Evil *that we pray to be delivered from?*

A. The evil of ſin and Miſery; and from Satan, our ſelves and Men, and all hurtful Creatures as the Cauſes.

Q. 10. *What is the reaſon of of the Connexion of the two parts of this* Petition, Lead us not into Temptation, but deliver us from Evil?

A. Temptation is the means of ſin, and ſin the cauſe of miſery. And they that would be delivered from ſin, muſt pray and labour to be delivered from Temptation: And they that would be delivered from miſery, muſt be delivered from ſin. (*g*)

Q. 11: *May not a tempted Man be delivered from Sin?*

A. Yes, when the Temptation is not choſen by him, and cannot be avoided, and when it is not too ſtrong for him, grace aſſiſting him.

Q. 12. *What duty doth this* Petition *oblige us to, and what ſin doth it reprehend?*

A. 1. It binds us to a continual humble ſenſe of our own corrupt diſpoſitions, apt to yield to Temptations, and of our danger, and of the evil of Sin: And it condemneth the unhumbled that know not, or fear not their pravity or danger.

2. It binds us all to fly from Temptations as far as

(*f*) 1 *Theſſ.* 3. 5. *Eph.* 6. 11. (*g*) *Pro.* 4. 14, 15. 1 *Theſſ.* 5. 22. *Prov.* 7. 23. 2 *Tim.* 3. 7. & 6. 9. 1 *Cor.* 7. 35. *Mat.* 5. 29, 30, 31.

Law-

Lawfully we can; and condemneth them that ruſh fearleſly on them, yea, that tempt themſelves and others. The beſt Man is not ſafe that will not avoid ſuch Temptations as are ſuited to his corrupt Nature, when he may: While the bait is ſtill near unto his Senſes, he is in continual danger. (*b*)

3. It binds us to feel the need of Grace, and God's deliverance, and not to truſt our corrupted Nature, and inſufficient ſtrength.

Q. 13. *How doth God deliver us from Evil?*

A. 1. By keeping us from over ſtrong Temptation. 2. By his aſſiſting Grace. 3. By reſtraining Satan and wicked Men, and all things that would hurt us, and by his merciful Providence, directing, preſerving and delivering us from ſin and miſery.

CHAP. XXXI.

For thine is the Kingdom, the Power and the Glory, for ever, Amen.

Qu. 1. *WHat is the meaning of this Concluſion, and it's Scope?*

A. It is a form of Praiſe to God, and helps to our Belief of the hearing of our Prayers.

Q. 2. *Why is it put laſt?*

A. Becauſe the Praiſe of God is the higheſt ſtep next Heaven. (*a*)

(*b*) Mat. 18. 6, 7, 8, 9. 1 *Cor.* 8. 9. *Rom.* 14. 13. Mat. 16. 22, 23, 24. *Rev.* 2. 14. (*i*) *Pſal.* 119. 164. & 71. 6, 8. & 73, 13.

Q. 3. *What is the meaning of Kingdom, Power and Glory here?*

A. By *Kingdom* is meant, that it belongeth only to God to Rule all the Creatures, dispose of all things; and by Power is meant, that by his Infinite Perfection and Sufficiency he can do it: And therefore can give us all that we want, and deliver us from all that we fear. And by Glory is meant, that all things shall be ordered so as the Glory of all his own Perfections, shall finally and everlastingly shine forth in all: And his Glory be the End of all for ever. (*b*)

Q. 4. *What is the reason of the Order of these three here?*

A. I told you that the last part ascendeth from the lowest to the highest Step: God's Actual Government, is the cause of our deliverances and welfare: God's Power and Perfection is it that manageth that Government: God's Glory shining in the perfected form of the Universe, and specially in Heaven, is the ultimate End of all.

Q. 5. *But it seems there is no Confession of Sin, or Thanksgiving in this Form of Prayer?*

A. It is the Symbol or Directory to the wills Desire: And when we know what we should desire, it is implyed that we know what we want, and what we shall bewail, and what we should be thankful for: And Praise includeth our Thanksgiving. (*c*)

(*b*) *Psal.* 103. 19. & 145. 12. *Dan.* 4. 34. 3. *Mat.* 16. 28. *Psal.* 145. 11, 13. *Heb.* 1. 8. *Luke* 2. 14. *Mat.* 16. 27. & 24. 30. *Act.* 12. 23.
(*c*) *Psal.* 145. 4. 10. & 148. & 66. 2, 8. & 147. 1, 7. & 106. 2. 47. *Phil.* 4. 20. *Jud.* 25. *Rev.* 5. 13. & 7. 12. *Rom.* 11. 36. & 16. 27.

Q. 6.

Q. 6. *Why say we,* [for ever?]

A. For our Comfort and God's honour, expressing the Everlastingness of his Kingdom, Power and Glory.

Q. 7. *Why say we,* Amen?

A. To express both our Desire, and our Faith and Hope, that God will hear the Desires which his Spirit giveth us through the Mediation of *Jesus Christ.*

CHAP. XXXII.

Of the Ten Commandements in General.

Qu. 1. *ARE the Ten Commandements a Law to Christians? Or are they abrogated with the rest of* Moses *Law?*

A. The Ten Commandements are considerable in three States: 1. As part of the Primitive Law of Nature. 2. As the Law given by *Moses* for the peculiar Government of the *Jews* Common-wealth. 3. As the Law of *Jesus Christ.* (*a*)

1. The Law of Nature is not abrogate, though the terms of Life and Death are not the same as under the Law of Innocency. (*b*)

2. The Law of *Moses* to the *Jews* as such, never bound all other Nations, nor now bindeth us, but is dead and done away, 2 *Cor.* 3. 7, 9, 10, 11. *Rom.* 2.

(*a*) *Exod.* 20. *Deut.* 5. *Exod.* 34. 28. (*b*) *Luk.* 6.

12. & 14, 15. & 3. 19. & 7. 1, 2, 3. *Heb.* 7. 12. 1 *Cor.* 9. 21. But ſeeing it was God that was the Author of that Law, and by it expreſly told the *Jews* what the Law of Nature is, we are all bound ſtill to take thoſe two Tables to be God's own Tranſcript of his Law of Nature, and ſo are by conſequence bound by them ſtill. If God give a Law to ſome one Man, as that which belongs to the Nature of all Men, though it bind us not as a Law to that Man, it binds as Gods expoſition of the Law of Nature when notified to us.

3. As the Law of Chriſt, it binds all Chriſtians.

Q. 2. *How are the Ten Commandements the Law of Chriſt?*

A. 1. Nature it ſelf, and lapſed Mankind is delivered up to Chriſt as Redeemer, to be uſed in the Government of his Kingdom. And ſo the Law of Nature is become his Law. (c)

2. It was Chriſt as God-Redeemer that gave the Law to *Moſes*, and as it is a Tranſcript of the Common Law of Nature he doth not revoke it, but ſuppoſe it.

3. Chriſt hath repeated and owned the Matter of it in the Goſpel, and made it his Command to his Diſciples.

Q. 3. *Is there nothing in the Ten Commandements proper to the* Iſraelites?

A. Yes: 1. The Preface: *Hear O Iſrael*: And [*that brought thee out of the Land of Egypt, out of the Houſe of Bondage.*] 2. The ſtating the Seventh

(c) *Mat.* 5. 18, 19. & 24. 40. *Mark* 10. 19. & 12. 29, 30. *Joh.* 14. 21. 1 *Cor.* 7. 19. & 14. 37. 1 *Joh.* 2. 4. & 3. 24. & 5. 3. *Joh.* 15. 12.

Day

Day for the *Sabath*, and the *ſtrict Ceremonial Reſt commanded* as part of the Sanctifying of it.

Q. 4. *How doth Chriſt and his Apoſtles contract all the Law into that of* Love?

A. God who as *Abſolute* Lord, *Owneth*, *moveth* and diſpoſeth of all, (*d*) doth as *Soveraign Ruler* give us Laws and excute them, and as *Love* and *Benefactor giveth* us all, and is the moſt *Amiable Object* and *End* of all: So that as to *Love* and *Give* is more than to *Command*, ſo to be *Loved* is more than as a *Commander* to be *Obeyed*: But ever includeth it, though it be eminently in its Nature above it. So that, 1. Objectively, *Love to God*, our *Selves* and *Others* in that meaſure that it is exerciſed Wiſely, is *Obedience Emenently* and ſomewhat higher. 2. And *Love* as the *Principle* in Man, is the moſt powerful Cauſe of Obedience, ſuppoſing the Reverence of Authority and the fear of puniſhment, but is ſomewhat more Excellent than they. A Parents Love to a Child makes him more conſtant and full in all that he can do for him, (*e*) than the Commands of a King alone would do. In that meaſure that you Love God, you will heartily and delightfully do all your duty to him; and ſo far as you love Parents or Neighbours, you will gladly promote their Honour, Safety, Chaſtity, Eſtates, Rights, and all that's theirs, and hate all that is againſt their good. And as Parents will feed their Children, though no fear of puniſhment ſhould move them; ſo we ſhall be

(*d*) *Mar.* 12. 30, 33. *Rom.* 13. 9, 10. 1 *Cor.* 13. *Tit.* 3. 4. *Rom.* 5. 5. & 8. 39. 1 *Joh.* 4. 16. *Joh.* 14. 23. (*e*) 2 *Tim.* 1. 7. 1 *Joh.* 4. 17, 18. *Gal.* 5. 14.

above the great necessity of the fear of punishment, so far as God and Goodness is our delight. (*f*)

Q. 5. *How should one know the meaning and extent of the Commandements?*

A. The words do plainly signifie the Sence: And according to the reasonable use of Words, Gods Laws being perfect must be thus expounded. (*g*)

1. The commanding of Duty includeth the forbidding of the contrary.

2. Under *General* Commands and Prohibitions, the kinds and particulars are included which the General word extendeth to.

3. When one Particular sin is forbidden, or duty Commanded, all the Branches of it, and all of the same kind and reason are Forbidden or Commanded.

4. Where the End is commanded or forbidden, it is implyed that so are the true Means as such.

5. Every Commandement extendeth to the whole Man, to our Bodyes and all the Members, and to the Soul and all its Faculties respectively.

6. Commands bind us not to be alwayes doing the thing Commanded. Dutyes be not at all times duty: But Prohibitions bind us at all times from every sin, when it is indeed a sin.

7. Every Command implyeth some reward or benefit to the Obedient, and every sin of Omission or Commission is supposed to deserve punishment, though it be not named. (*h*)

8. Every Command supposeth the thing Command-

(*f*) *Psal.* 1. 2, 3. & 119.——— (*g*) *Mat.* 7. 12. *Phil.* 2. 14. & 3. 8. 1 *Cor.* 14. 26. (*h*) *Mal.* 3. 14.

ed

ed to be no *Natural impoſſibility*, (as to ſee Spirits, or into the Heart of the Earth, to know that which is not intelligible, *&c.*) But it doth not ſuppoſe us to be *Morally* or *Holily* diſpoſed to keep it, or to be able to change our Corrupt Natures without God's Grace.

9. So every Command ſuppoſeth us to have that *Natural freedom* of *Will* which is a *ſelf-determining Power*, not *neceſſitated* or *forced to ſin* by any: But not to have a Will that is free from *Vicious inclinations*: Nor from under God's diſpoſing power. (*i*)

10. The breach of the ſame Laws may have ſeveral ſorts of puniſhment: By Parents, by Maſters, by Magiſtrates, by the Church: On Body, on Name, on Soul, in this Life by God, and finally heavier puniſhment in the Life to come.

11. The ſins here forbidden are not unpardonable, but by Chriſts Merits, Sacrifice and Interceſſion are forgiven to all true penitent converted Believers.

CHAP. XXXIII.

Of the Preface to the Decalogue.

Qu. 1. *WHat are the Parts of the Decalogue?*

A. I. The *Conſtitution* of the *Kingdom of God* over Men deſcribed: And, II. The Adminiſtration or Governing Laws of his Kingdom.

(*i*) *Rom.* 8. 6, 7, 8. *Jer.* 13. 23.

Q. 2.

Q. 2. *What words expreſs the Conſtitution of God's Kingdom?*

A. [**I am the Lord thy God, which brought thee out of the Land of** Egypt, **out of the Houſe of bondage.**]

Q. 3. *What is the Conſtitution here expreſſed?*

A. 1. GOD the Soveraign: 2. *Man the Subject.* 3. The work of God, which was the next Foundation or reaſon of the mutual Relation between God and Man, as here intended. (*a*)

Q. 4. *What is included in the firſt part, of God's Soveraignty?*

A. 1. That there is a God, and but One God (in this ſpecial Sence:) 2. That the God of *Iſrael* is this One true God, who maketh theſe Laws. 3. That we muſt all obey him.

Q. 5. *What is GOD, & what doth that word here mean?*

A. This was largely opened in the beginning. Briefly, to be GOD is to be a Spirit, *Infinite in Being, in Vital Power, Knowledge* and *Goodneſs*, of whom as the efficient Cauſe, and through whom as the Governour, and *to whom* as the End, are all things elſe; related to us as our Creator, and as our *Abſolute Owner, Our Supream Ruler* and our greateſt *Benefactor, Friend* and *Father*.

Q. 6. *What words mention* [Man *as the* Subject of the Kingdom?]

A. [*Hear O Iſrael*] and [*Thy God that brought Thee*, &c.

Q. 7. *What Relations are here included?*

A. That we being *Gods Creatures* and *Redeemed*

(*a*) *Mal.* 2. 10. *Mat.* 19. 17. *Mark* 12. 32. *Jer.* 7. 23. *Joh.* 20. 17.

Ones,

Oues, are, 1. *His Own*: 2. His *Subjects*, to be Ruled by him. 3. His poor *Beneficiaries*, that have all from him, and owe him all our Love.

Q. 8. *What do the words ſignifie* [that brought thee out of the Land of *Egypt* ?]

A. That beſides the *Right* of *Creation*, God hath a *Second* Right to us as *our Redeemer*: The deliverance from *Egypt* was that Typical one that founded the Relation between him and the Common-wealth of *Iſrael*. But as the Decalogue is the Law of Chriſt, the meaing is [*I am the Lord thy God who Redeemed thee from ſin and miſery by Jeſus Chriſt*. (*b*) So that this ſignifieth the neareſt Right and Reaſon of this Relation between God and Man. He giveth us his Law now not only as our *Creator*, but as our *Redeemer* : and as ſuch we muſt be his willing Subjects and obey him.

Q. 9. *Are all Men Subjects of God's Kingdom?*

A. 1. All are Subjects as to Right and Obligation. 2. All that Profeſs Subjection as *profeſt Conſenters*. 3. And all true hearty Conſenters are his ſincere Subjects that ſhall be Saved.

God the Creator and Redeemer hath the *Right* of Soveraignty over all the World whether they *Conſent* or not. But they ſhall not have the Bleſſing of Faithful Subjects without their own *true Conſent*, nor of *viſible Church Members* without *profeſt Conſent*. But *antecedent* Mercies he giveth to all.

Q. 10. *Why is this deſcription of Gods Soveraignty, and Mans Subjection, and the Ground of it, ſet before the Commandements?*

(*b*) *Mat.* 28. 19. *Rom.* 14. 9. *Joh.* 5. 22. *Joh.* 17. 2, 3.

A. Be-

A. Because, 1. Faith must go before Obedience.(c) He that will come to God and obey him, must Believe that God is God, and that he is the Rewarder of them that diligently seek him, *Heb.* 11. 6. And he that will obey him as our Redeemer, must believe that we are Redeemed by Jesus Christ, and that he is our Lord and King. 2. And *Relations* go before the *Duties* of Relation: And our *Consent* foundeth the mutual *Relation*. The nature and form of Obedience is, To Obey anothers Commanding will *because* he is our *Rightful Governour*. No Man can Obey him formally whom he taketh not for his *Ruler*. And Subjection or Consent to be Governed, is *Virtually* all Obedience.

Q. 11. *But what if Men never hear of the* Redeemer, *may they not obey Gods* Law *of Nature?*

A. They may know that they are Sinners; and that the sin of an Immortal Soul deserveth endless punishment: And they may find by experience that God useth them not as they deserve, but giveth many mercies to those that deserve nothing but misery; and that he obligeth them to use some means in hope for their recovery, and so that he Governeth them by a Law (or on terms) of Mercy. And being under the first Edition of the Law of Grace, though they know not the second, they ought to keep that Law which they are under, and they shall be judged by it.

Q. 12. *How then doth the Christian Church as Christs Kingdom, differ from the World without, if they be any of his Kingdom too?*

(c) *Joh.* 17. 3. & 14. 1, 2. *Joh.* 3. 16. *Jos.* 24. 18. *Joh.* 20, 28.

A. As

A. As all the World was under that Common Law of Grace which was made for them to *Adam* and *Noe*, and yet *Abraham* and his Seed only were chosen out of all the World as a peculiar Holy Nation to God, and were under a Law and Covenant of *Peculiarity*, which belonged *only* unto them; so though Christ hath not revoked those common Mercies given to all by the first Edition of the Law of Grace, nor left the World ungoverned and lawless, yet he hath given to Christians a more excellent Covenant of *Peculiarity* than he gave the Natural Seed of *Abraham*, and hath elected them out of the World to himself, as a chosen Generation, a Royal Priestood, an Holy Nation, a peculiar People, to shew forth the Praises of him that hath called them out of darkness into his marvellous Light, 1 *Pet.* 2. 9.

Q. 13. *It seems then we must take great heed that we make not Christs Kingdom either less or Greater than it is?*

A. To make it *Greater* than it is, by equalling *those without* with the *Church*, or *Church-hypocrites* with the *sincere*, doth dishonour Gods Holiness, and the wonderful design of Christ in Mans Redemption, and the Grace of the Spirit, and the Church of God, and obscureth the Doctrine of Election and God's peculiar Love, and tendeth to the discomfort of the Faithful, and even to Infidelity.

And to make Christ's Kingdom *less* than it is, by denying the first Edition of the Law of Grace made to all, and the common Mercies given to all, (antecedently to their rejection of them) doth obscure and wrong the Glory of Gods Love to Man, and deny his common Grace and Law, and feigneth the World either to be under no Law of God, or else to be all bound to

be

be perfectly Innocent at the time when they are guilty,(*d*) and either not bound at all to hope and ſeek for Salvation, or elſe to ſeek it on the Condition of being Innocent when they know that it is impoſſible, they being already guilty: And it maketh the World like the Devils almoſt; ſhut up in deſpair; and it leaveth them as Guiltleſs of all ſin againſt Grace and the Law of Grace, as if they had none ſuch: And it contradicteth the judgment of *Abraham* the Father of the Faithful, who ſaw Chriſt's day: For he thought that even the wicked City *Sodom* had had Fifty Perſons ſo Righteous as that God ſhould have ſpared the reſt for their ſakes: (to ſay nothing of *Job*, *Nineve*, &c.) In a word, the ungrounded extenuating the Grace of Chriſt, and the Love of God, hardeneth Infidels, and tempteth Chriſtians to perplexing Thoughts of the Goſpel, and of the Infinite Goodneſs of God, and maketh it more difficult than indeed it is, to ſee his Amiableneſs, and conſequently to Glorifie and Love him, as the Eſſential Love, whoſe Goodneſs is equal to his Greatneſs. It is Satan as an Angel of Light and Righteouſneſs, who pretending the defence of God's ſpecial Love to his Elect, denyeth his common Mercies to Mankind, to diſhonour Gods's Love, and ſtrengthen our own Temptations, againſt the Joyful Love of God.

Q. 14. *Is* Government and Subjection *all that is here included?*

A. No: God's Kingdom is a *Paternal Kingdom*, tending Children by Love, that he may make them happy [*I am the Lord thy God*] ſignifieth [*I am thy greate Benefactor, thy Father*, who gave thee all the Goo

(*d*) *Pſal.* 145. 9.

tho

thou haſt, and will give to my obedient Children, Grace and Glory, and all that they can reaſonably deſire, and will protect them from all their Enemies, and ſupply their wants, and deliver them from Evil, and will be for ever their Sun and Shield, their Reward and Joy, and better to them than Man in Fleſh can now conceive, even Love it ſelf. (*c*)

CHAP. XXXIV.

Of the Firſt Commandment.

Qu. 1. *WHat are the words of the Firſt Commandement?*

A. **Thou ſhalt have no other Gods before me**, Exod. 20. 3. (*a*)

Q. 2. *What is the meaning of this Commandement?*

A. It implieth a Command that we do all that due to God, which is due to him from reaſonable Creatures, made by him, and freely Redeemed by him from ſin and miſery. And it forbiddeth us to think that there is any other God, or to give to any other that which properly belongs to him. (*b*)

Q. 3. *Doth not the Scripture call Idols and Magiſtrates Gods?*

A. Yes: but only in an Equivocal improper Sence:

(*c*) 2 *Cor.* 6. 16, 18. *Joh.* 20. 28. (*a*) *Deut.* 5. & 10. 21. (*b*) *Deut.* 26. 27. *Dan.* 6. 16. *Iſa.* 6. 19.

Idols

Idols are called Gods as so *reputed* falsly by Idolaters; and Magistrates only as Mens Governours under God. (*c*)

Q. 4. *What are the Duties which we owe to God alone?*

A. I. That our *Understandings know, believe* and *esteem* him as God: II. That our *Wills love* him and cleave to him as God: III. That we Practically obey and serve him as God.

Q. 5. *When doth the Understanding know, believe and esteem him as God?*

A. No Creature can know God with an adequate Comprehensive knowledge: But we must in our measure know, believe and esteem him to be the only Infinite, Eternal self-sufficient Spirit, Vital power, Understanding and Will, or most perfect *Life*, *Light* and *Love*; *Father*, *Son*, *and Holy Ghost*, of whom, and through whom, and to whom are all things, Our absolute Owner, Ruler and Father, reconciled by Christ; Our Maker, our Redeemer and Sanctifier.

Q. 6. *When doth Mans* Will love and cleave to him *as God?*

A. When the Understanding believing him to be *Best*, even *infinitely Good* in himself, and *Best* to all the *World*, and *Best to us*, we *Love him as such*: though not yet in due perfection, yet sincerely above all other things. (*d*)

Q. 7. *How can we* Love *God above all, when we never*

(*c*) *Gal.* 4. 8. 1 *Cor.* 8. 5. *Joh.* 10. 34, 35. *Deut.* 30. 16, 20. *Joh.* 17. 3. & 14. 1, 2. *Deut.* 10. 12. *Mic.* 6. 8. (*d*) *Psal.* 73. 25. *Mat.* 22. 37. *Psal.* 119. 68. & 145. 9.

saw him, and can have no Idea or formal conception of him in our Minds?

A. Though he be invisible and we have no corporeal Idea of him, nor no adequate or just formal Conception of him, yet he is the most Noble Object of our Understanding and Love; as the Sun is of our sight, though we comprehend it not. We are not without such an Idea or conception of God, as is better than all other knowledge, and is the beginning of Eternal Life, and is true in its kind, though very imperfect. (*e*)

Q. 8. *How can you know him that is no Object of sense?*

A. He is the Object of our Understanding: We know in our selves what it is to *Know* and to *Will*, though these acts are not the objects of sense, (unless you will call the very acts of *knowing* and *willing*, *an eminent internal sensation of themselves.*) And by this we know what it is to have the Power of *Understanding* and *Willing*: And so what it is to be an Invisible substance with such Power. And as we have this true Idea or Conception of a Soul, so have we more easily of him who is more than a Soul to the whole World. (*f*)

Q. 9. *How doth the true Love of God work here in the Flesh?*

A. As we here *Know God*, so we *Love him*: As we know him not in the manner as we do things sensible, so we Love him not with that sort of sensible appetite, as we do things sensible immediately. But as we know him as revealed in the

(*e*) *Mat.* 19 17. *Joh.* 17. 3. (*f*) 1 *Cor.* 13. 12. 2. 8. 3. & 2. 3. 18. *Joh.* 1. 18.

glaſs of his works, *natural* and *gracious*, and in his Word, ſo we Love him as known by ſuch Revelation. (*g*)

Q. 10. *Do not all men Love God who believe that there is a God, when Nature teacheth men to Love Goodneſs as ſuch; and all that believe that there is a God, believe that he is the Beſt of beings?*

A. Wicked men know not truly the Goodneſs of God, and ſo what God is indeed: To know this propoſition [*God is moſt Good,*] is but to know *words* and a Logical general Notion. As if a man ſhould know and ſay that *Light* is *Good*, who never had ſight, or *Sweetneſs* is *good*, who never taſted it: Every wicked man is predominantly a Lover of fleſhly pleaſure, and therefore no Lover but a Hater of all the parts and acts of Divine Government and Holineſs which are contrary to it, and would deprive him of it. So that there is ſomewhat of God that a wicked man doth love, that is, his Being, his Work of Creation, and bounty to the World and to him in thoſe natural good things which he can value; But he Loveth not, but Hateth God as the Holy Governour of the World and him, and the Enemy of his forbidden pleaſure and deſires. (*h*)

Q. 11. *What be the certain ſigns then of true Love to God?*

A. 1. A true Love to his Government, and

(*g*) *Ex.* 20. 6. *Pro.* 8. 17, 21. *Joh.* 14. 15, 23. (*h*) 1 *Cor.* 8. 3. *Rom.* 8. 28. *Jam.* 1. 12. & 2. 5. 1 *Joh.* 3. 16, 17. & 5. 3. *Jud.* 21. 1 *Joh.* 4. 20. *Joh.* 14. 23.

Laws

Laws, and Holy Word; and that as it is his, and holy: And this ſo effectual, as that we unfeignedly deſire to obey that word as the Rule of our Faith, and Life, and Hope: and deſire to fulfill his Commanding Will.

2. A true Love to the Actions which God commandeth, (though fleſh will have ſome degree of backwardneſs.)

3. A true Love to thoſe that are likeſt God in Wiſdom, Holineſs and doing good; And ſuch a Love to them as is above the Love of Worldly Riches, Honour and Pleaſure, ſo that it will enable us to do them good, though by our ſuffering or loſs in a lower matter, when God calls us to it. For if we ſee our Brother have need and ſhut up the bowels of Compaſſion, ſo that we cannot find in our hearts to relieve his neceſſities by the loſs of our unneceſſary ſuperfluities, how dwelleth the Love of God in us?

4. True Love to God doth Love it ſelf. It is a great ſign of it, when we ſo much *love* to *Love* God, as that we are gladder when we feel it in us, than for any worldly Vanity; and when we take the *Mutual Love of God and the Soul* to be ſo good and joyful a State, as that we truly deſire it as our Felicity and beſt in Heaven, to be perfectly Loved of God, and perfectly to Love him, and joyfully expreſs it in his Everlaſting praiſes. To long to Love God as the beſt Condition for us, is a ſign that we truly Love him. (*i*)

(*i*) *Luk.* 11. 42. *Joh.* 5. 42. 1 *Joh.* 2. 5. & 3. 7. *Joh.* 15. 10. 1 *Joh.* 3. 17. *Pſ.* 42. 1, 2, 3, 4. *&c.*

Q. 12. *But must not all the affections be set on God as well as Love?*

A. All the rest are but several wayes of Loving or Willing good, and of Nilling or Hating and avoiding Evil.

1. It is Love that desireth after God, and his Grace and Glory. 2. It is Love that hopeth for him. 3. It is Love that rejoiceth in him, and is pleased when we and others please him, and when his Love is poured out on the Sons of men, and *Truth*, *Peace* and *Holiness* prosper in the World. 4. It is Love that maketh us sorrowful that we can please him no more, nor more enjoy him; and that maketh us grieved that we can no more know him, love him, and delight in him; and that we have so much sin within us to displease him, and hinder our communion of Love with him. 5. And Love will make us fearful of displeasing him, and losing the said Communion of Love. 6. And it will make us most angry with our selves when we have most by sin displeased God, and angry with others that offend him. (*k*)

Q. 13. *What is the* Practical duty *properly due from us to God?*

A. To obey him in doing all that he commandeth us either in his holy Worship, or for our selves or for our Neighbour; And this by an absolute universal Obedience, in sincere desire and endeavour, as to a Soveraign of greatest Authority, and a Father of greatest Love, whose Laws and Works are all most wise, and just, and good. (*l*)

(*k*) *Deu.* 5. 29. *Mat.* 6. 21. *Deu.* 11. 13. & 13. 3. & 26. 16. & 30. 2, 6, 10. *Jos.* 22. 5. 1 *Sam.* 12. 24. *Mat.* 22. 37. (*l*) *Joh.* 14. 23, 15. 1 *Joh.* 5. 3.

Q. 14. *Wha*

Q. 14. *What if our Governours command or forbid us any thing, must we not take our obeying them to be obeying God, seeing they are his Officers whom we see, but see not him?*

A. Yes, when they command us by the Authority given them of God: But Gods universal Laws are before and above their Laws; and their Power is all limited by God; They have no Authority but what he giveth them; and he giveth them none against his Laws: And therefore if they command any thing which God forbiddeth, or forbid what God commandeth, you must obey God in not obeying them. But this must never be made a pretence for disobedience to their true Authority. (*m*)

Q. 15. II. *What is the thing* forbidden *in the first Commandement?*

A. I. To think that to be God which is not God, as the Heathens do by the *Sun*. II. To ascribe *any part* of that to Creatures which is essential and proper to God; and so to make them half-gods.

Q. 16. *How are men guilty of that?*

A. I. When they think that any Creature hath that Infiniteness, Eternity or Self-sufficiency, that Power, Knowledge or Goodness which is proper to God alone. Or that any Creature hath that *causality* which is proper to God, in making and maintaining, or Governing the World, or being the ultimate End. Or that any Creature is to be more Honoured, Loved or Obeyed than God, or with any of that which is proper to God. (*n*)

(*m*) *Rom.* 13. 2, 3. *Act.* 5. 29. 32. *Dan.* 3. & 6. *Act.* 4. 19. 24. (*n*) *Isa.* 2. 22. *Act.* 12. 22, 23. *Isa.* 42. 8. *Mic.* 2. 9.

II. When the *Will* doth actually Love and Honour the Creature with any of that Love and Honour which is due to God as God, and therefore to God alone.

III. When in their practice men labour to please, serve or obey any Creature against God, before God, or equal with God, or with any Service proper to God alone. All this is Idolatry †.

Q. 17. *Which is the greatest and commonest Idol of the World?*

A. Carnal-self: By sin man is fallen from God to his *Carnal-self*; to which he giveth that which is Gods proper due.

Q. 18. *How doth this* Selfishness *appear and work as Idolatry?*

A. 1. In that such men love their Carnal-self and Pleasure and Prosperity, and the Riches that are the provision for the Flesh, better than God: I mean not only more *sensibly*, but with a *preferring*, *choosing Love:* And that which as Best is most loved, is made a mans God. The Images of Heathens were not so much their Idols as *Themselves:* For none of them loved their Images better than themselves, nor than a Worldling loveth his Wealth, Power and Honour. (*o*)

2. In that such are their *own chief ultimate End*, and preferr the Prosperity of *carnal self* before the Glorifying of God in perfect Love and Praise in the heavenly Society for ever. And so did Idolaters by their Images or other Idols.

† *Rev.* 16. 9. 1 *Chr.* 16. 28, 29. 1 *Cor.* 10. 3. *Gal.* 1. 10. (*o*) *Rom.* 12. 3. & 14. 7. *Mat.* 16. 2. & 18. 4. & 23. 12. *Mar.* 12. 33. *Phil.* 2. 4. 21.

3.

3. In that ſuch had rather their own *Will* were done than *God*'s; and had rather *God*'s *will* were brought to *theirs*, than *theirs* to *God*'s. Their *Wills* are their Rule and End; yea they would have God and Man, and all the World fulfill their Wills; even when they are againſt the *Will* of God: SELF-WILL is the great Idol of the World: All the ſtirre and ſtriving, and Warre and work of ſuch, is but to ſerve it. (*p*)

4. Selfiſh men do meaſure Good and Evil chiefly by carnal ſelf-Intereſt: They take thoſe for the beſt men that are moſt for them herein; and thoſe for the worſt that are againſt their Intereſt in the World: And their Love and Hatred is placed accordingly. Let a man be never ſo wiſe and good, they hate him if he be againſt their Intereſt. (*q*)

5. And as holy men live to God in the care and endeavour of their Lives, ſo do *ſelfiſh* men to their *carnal ſelves*: Their ſtudy, labour and time is thus employed; even to ruine the beſt that are but againſt their carnal Intereſt: And if they be Princes or Great men in the World, the Lives and Eſtates of thouſands of the Innocent, ſeem not to them too dear a Sacrifice by bloody unlawful Warres or Perſecutions, to offer to this grand Idol SELF.

6. And when it cometh to a parting choice, as the Faithful will rather let go Liberty, Honour, Eſtate and Life, than forſake God and the heavenly Glory; ſo ſelfiſh men will let go their Innocency, their Saviour, their God and all, rather than part with the Intereſt of *carnal Self*. (*r*)

(*p*) *Tit.* 1. 7. 2 *Pet.* 2. 10. (*q*) 1 *King.* 22. 8. 2 *Chron.* 18. 7. (*r*) *Luk.* 14. 26. 33.

7. And in point of Honour, they are more ambitious to be well thought and spoken of, and praised themselves, both living and dead, than to have God and Truth, and Goodness honoured. And they can more easily bear one that dishonoureth God, and Truth and Holiness, yea and common Righteousness and Honesty, than one that (though justly) dishonoureth them.

So that all the World may easily see that *carnal SELF* and specially *SELF-WILL* is the greatest Idol in the World. (*s*)

Q. 19. *But is not that a mans Idol which he* Trusteth *most? and all men are so Conscious of their own Insufficiency, that they cannot Trust themselves for their own preservation?*

A. I say not that any *selfish* man (*t*) is a *perfect Idolater*, and giveth *all God's properties* to himself. He *must* know whether he will or not, that he is not Infinite, Eternal, Almighty, Omniscient, Self-sufficient; He knoweth he must suffer and die. But SELF hath more given it that is due only to God, than any other Idol hath. And though such men know their own insufficiency, yet they have so little Trust in God, that they Trust their own *Wits*, and the *Choice* of their own Wills before the *Wisdom* and *Choice* of God: and had far rather be at their own *Wills* and Choice if they could: And indeed had rather that all things in the World were at their *Will* and *Choice*, than at the Will and Choice of God. And therefore they like not his

(*s*) 2 *Tim.* 3. 2, 3. *Pro.* 21. 4. *Ps.* 10. 2, 4. (*t*) *Mar.* 10. 24. 1 *Tim.* 6. 17. *Psal.* 20. 7. 118. 8. & *Pro.* 3. 5.

Laws

Laws and Government, but make their Wit, Will and Luſt the Governours of themſelves and as many others as they can.

Q. 20. *Is there not much ſeifiſhneſs in all? By this you will make all men, even the beſt, to be Idolaters. But a man cannot be ſaved that loveth in Idolatry.*

A. It is not every ſubdued degree of any fault that denominateth the man, but that which is predominant in him: every man hath ſome Unbelief, ſome backwardneſs to God and Goodneſs, ſome hypocriſie, pride, *&c.* and yet every man is not to be called *An Infidel, an enemy to God and Goodneſs, an hypocrite*, &c. So every man hath ſome *Idolatry* and *ſome Atheiſm* remaining, and yet is not an *Idolater* or *Atheiſt*: If a man could not be ſaved till he were perfectly healed of every degree of theſe hainous ſins, no man could be Saved. But Gods Intereſt is predominant in holy Souls.

Q. 21. *Doth not Paul ſay, of all ſave* Timothy, That All ſeek their own, and not the things that are Jeſus Chriſt's?

A. He meaneth not that they *predominantly* do ſo, except thoſe among them who were hypocrites: but that all did (*u*) *too much ſeek their own*, and *too little* the things that are Jeſus Chriſt's, and were not ſo ſelf-denying as *Timothy*, who as it were *naturally Cared* for the good of the Church: As *Demas* forſook *Paul* in his ſuffering, and went after his own worldly buſineſs; but yet did not forſake Chriſt and preferre the world before him (for aught we find of him.)

(*u*) *Jer.* 45. 4, 5. *Mic.* 6. 8.

Q. 22. *You*

Q. 22. *You make this first Commandement to be the summe of all.*

A. It is the Summary of all, and our Obedience to it is *Virtually* (but not *Actually*) our obedience to all the rest. This is it which Christ calleth the first and greatest Command, *Thou shalt Love the Lord thy God with all thy Heart and Soul and might*. This is the Foundation of all the rest of the Commandements, and the Root of all: The rest are but branches from it. When we are obliged to Love God and obey him, we have a General obligation to keep all his Commandements. But as this General Command doth not put the special particular Commands in existence, so neither doth it oblige us to obey them till they exist: And then as the *Genus* and *Species* constitute every defined being, so the General and Special obligation concurre to make up every duty. He that sincerely obeyeth this first command, is a true Subject of God and in a state of Salvation, and will sincerely obey all particular Commands in the main course of his life, when they are revealed to him. (x)

(x) *Hos.* 9. 1, 2. & 4. 6. & 12. 2.

CHAP.

CHAP. XXXV.

Of the Second Commandement.

Qu. 1. *WHat are the words of the ſecond Commandement?*

A. **Thou ſhalt not make to thy ſelf any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou ſhalt not bow down thy ſelf to them nor ſerve them. For I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and ſhewing Mercy to thouſands of them that Love me and keep my Commandements.**

Q. 2. *How prove you againſt the Papiſts, that this is not part of the firſt Commandement?*

A. 1. By the *matter* which is different from it. 2. And by the Scripture which ſaith, There were Ten, and without this there is but Nine. 3. And by hiſtorical Tradition; which we can prove that the Papiſts falſifie.

Q. 3. *What is the true Meaning of the Second Commandement? and wherein doth it differ from the firſt?*

A. The firſt Commandement bindeth us to give God

God his own, or his due as God, both in heart and life, and to give it to no other. The second commandeth men to keep so wide a difference between God and Heathen Idols, as not to worship him as the Heathens do their Idols, nor yet to seem by their bodily action to worship an Idol, though they despise it in their Thoughts, and pretend to keep their hearts to God. *Corporal* and *outward* and *seeming* Idolatry is here forbidden. For though a man renounce in Heart all other Gods, yet if he be seen to bow down before an Image, 1. He seemeth to the beholder to mean as Idolaters do, while he symbolizeth with them. And as Lying and Perjury with the Tongue is sin, though a mans inward thoughts do own the truth, so bowing as Worshippers do before an Image, is *Bodily Idolatry*, though the mind renounce all Idols: And God is the God of the Body as well as of the Soul: And God would not have others encouraged to Idolatry by so scandalous an Example. 2. And if it be the true God that such profess to worship, it is interpretative Blasphemy; As if they told men, that God is like to that Creature whose Image they make. So that *Scandal and Bodily Idolatry and Blasphemy* are the things directly forbidden in this Commandement, as the *real* choosing and Worshipping a false God is in the first. (*a*)

Q. 4. *By this it seems that scandal is a hainous sin?*

(*a*) *Deut.* 4. 16, 17. *Lev.* 26. 1, 2. *Deut.* 16. 22. *Dan.* 3. *Deut.* 7. 5. *Isa* 40. 18, 25. & 46. 5.

A. Scand-

A. Scandal is enticing, tempting or encouraging others to sin, by doing or saying that which is like to be abused by them to such an effect: or laying a Stumbling-block in the way of blind or careless Souls. If they will make our *necessary duty* the occasion of sin, we may not therefore omit our duty, if indeed it be an in indispensable duty at that time: But if it be no duty, yea or if it be only a duty in other Seasons and Circumstances, it is a hainous sin to give such Scandal to another, much more to Multitudes or publick Societies.

Q. 5. *Wherein lyeth the evil of it?*

A. 1. It is a countenancing and furthering sin. 2. It is uncharitableness and cruelty to mens Souls. 3. And therefore it is the Devils work. (*b*)

Q. 6. *But if our Rulers command us to do a thing indifferent, which others will turn to an occasion of sin and damnation, must we disobey our lawful Governours to prevent mens sin and fall?*

A. If the thing in its own nature tended to so great and necessary good as would weigh down the contrary evil to the scandalized, we must do our duty and labour to help them some other way. But supposing it either Indifferent or of so small benefit as will not preponderate against the sin and danger of the scandalized, we are Soul-murderers if we do not forbear it. For 1. God hath given no Rulers power to Destruction of Souls, but to Edification; no power to command us that which is so contrary to the indispensible duty of Love or

(*b*) *Mat.* 18. 6, 7. 8, 9, &c. & 13. 41. 1 *Cor.* 13. *Lev.* 19. 14. *Ezek.* 14. 3, 4, 7. *Ro.* 14. 13. *Rev.* 2. 14.

Charity.

Charity. If an Apothecary, or Phyſician, or King command his Servant to ſell Arſnick to all that will buy it without exception, the ſervant may not lawfully ſell it to ſuch as he knoweth mean to Poyſon themſelves or others by it. If the Commander be a ſober man, the ſervant ought to ſuppoſe that he intended ſuch exceptions though he expreſt them not. But if he expreſt the contrary, he commanded contrary to Gods command, without authority, and is not to be obeyed. 2. God himſelf diſpenſeth with his own Commands about Rituals or ſmaller matters, when greater good or hurt ſtands on the other ſide. The Diſciples did juſtly pluck and rub the Ears of Corn, and the Prieſts in the Temple break the reſt of the Sabbath, and an Ox or Aſs was to be watered or pull'd out of a pit on that day: If the King or Prieſt had made a Law to the contrary, it had been null: If Gods Laws bind not in ſuch caſes, man cannot. God bids us preach and pray, *&c.* and yet to quench a Fire, or ſave mens Lives, we may and muſt at that time forbear Preaching, or Sacraments, or other publick Worſhip. (*c*)

Q. 7. *But what if as many will be ſcandalized or tempted to ſin on the other ſide if I do it not?*

A. No duty being a duty at all times, much leſs a thing indifferent though commanded, every Chriſtian muſt prudently uſe the Scales, and by all the helps of wiſe men that he can get, muſt diſcern which way is like to do moſt good or hurt conſidering the perſons, for number, for quality

(*c*) *Rom.* 14. 15, 17, 20. 2 *Cor.* 10. 8. & 13. 10.

and probability of the effect. God binds us to Charity and Mercy, and no man can disoblige us from that. And he that sincerely desireth to do the greatest good, and avoid the greatest hurt, and useth the best means he can to know it, shall be accepted of God though men condemn him. (*d*)

Q. 8. *But is nothing here forbidden but symboliſing with Idolaters, in ſeeming to mean as they by doing as they?*

A. That's it that is directly forbidden. But by consequence it is implyed, that all Doctrines are forbidden that falsely represent God, and all Worship or acts pretended to be Religious, which are unsuitable to Gods holy Nature, Attributes, Will or Word; as being prophanation, and an offering to God that which is unclean. (*e*)

Q. 9. *What is the Command which is here implyed?*

A. That we keep our Souls chast from all outward and seeming Idolatry; and that we worship him who is the Infinite, Almighty, Holy Spirit, with reverence, Holiness, in Spirit and Truth; according to his Blessed perfect Nature, and his holy Will and Word. (*f*)

Q. 10. *Hath God given us a Law for all things his Worship?*

A. The Law of Nature is Gods Law, and obligeth man to that devotion to God and worship of him which is called *Natural*. And the sacred

(*d*) 1 *Cor.* 10. 33. & 6. 12, 13. & 9. 22. & 8. 26. (*e*) *Pſ.* 50. 21, 22, 23. (*f*) 1 *Joh.* 5. 21. 2 *Cor.* 6. 16. 1 *Cor.* 8. 10, 11. & 10. 19, 20, 27, 28. *Rev.* 2. 14, 20. *Iſa.* 2. 18.

Scrip-

Scripture prescribeth both that and also all those positive means or Ordinances of Gods Worship which are made necessary to the universal Church on Earth: And as for the meer *Accidents* of worship (which are no proper parts) as Time, Place, Words, Methods, Gesture, Vesture, *&c.* Gods Laws give us *general Precepts*, only telling us how to order them, leaving it to humane Prudence and Church Guides to order them according to those general Rules.

Q. 11. *Is all use of Images unlawful?*

A. God did so much hate Idolatry, and the Neighbourhood of the Idolaters made it so dangerous to the *Israelites*, that he did not only forbid the Worshipping of Images, but all such *making* or *using* of them as might become a snare or temptation to any. So that though it be lawful to make Images for Civil uses, and when they are made, to fetch holy Thoughts or Meditations from them, as from all other Creatures, or things in the World; yet in any case when they become a snare or danger (being not necessary things) they become a sin, to those that so use them as a snare to others or themselves. (*g*)

Q. 12. *Is it lawful to make any Picture of God?*

A. No: for Pictures are the signs of Corporeal things, and it is Blasphemy to think God like a bodily Substance: But it is Lawful to make such Pictures (as of a Glorious Light) from which occasion may be taken of good thoughts concerning God. (*h*)

(*g*) *Ex.* 34. 13, 14, 15. *Num.* 33. 52. *Deu.* 7. 2 *Kin.* 11. 18. & 23. 14, 24. (*h*) *Ex.* 25. 18, 1 20. 1 *Sam.* 4. 4. *Ps.* 18. 1. *Ezek.* 10. 2.

Q. 13.

Q. 13. *Is it lawful to make the Picture of Christ as Man, or as Crucified.*

A. The doing it as such is not forbidden, nor the right use of it when done: But the abuse, *i. e.* the worshipping of it or of Christ by it, is forbidden, and the making or using such, when it tendeth to such abuse, and hath more of snare than profit.

Q. 14. *Why is Gods Jealousie here mentioned?*

A. To make us know that God doth so strictly require the great duty of worshipping him as the true God, and hate the sin of Idolatry or giving his Glory to another, or blaspheming him as if he were like to painted things, that he would have us accordingly affected.

Q. 15. *Why doth God threaten to visit the iniquities of the Fathers on the Children in this Command rather than in the rest?*

A. God hath Blessings and Curses for Societies as well as for individual persons; And societies are constituted and known by the Symbols of publick profession. And as Gods publick Worship is the Symbol of his Church which he will bless, so Idolatrous Worship is the Symbol of the societies which he will Curse and Punish. And it was Specially needful that the *Israelites* should know this, who could never else have been excused from the guilt of Murdering Man, Woman and Child of all the Nations which they conquered, had not God taken it on himself as judging them to death for their Idolatry and other Crimes, and making the *Israelites* his Executioners. (*i*)

(*i*) *Jer.* 10. 25. *Deu.* 2. 34. & 3. 6. & 4. 26. *Num.* 33. 50, 51, 52. *Deu.* 7. 2, 23, 24. & 12. 2, 3. & 20. 17, 20.

Q. 16. *But doth not God diſclaim puniſhing the Children for the Fathers ſins, and ſay the Soul that ſinneth ſhall die?*

A. Yes; when the Children are either wholly innocent of that ſin, or elſe are pardoned through Chriſt upon their true repentance, and hating and renouncing their Fathers ſins. But not elſe.

Q. 17. *Are any Children guilty of their Parents ſins?*

A. Yes, all Children are guilty of the ſins which their Parents Committed before their birth, while they were in their loins. Not with the ſame degree and ſort of Guilt as the Parents are; but yet with ſo much as expoſeth them to juſt penalties.

Q. 18. *How prove you that?*

A. Firſt by the Nature of the Caſe: For though we were not *Perſonally* exiſtent in them when they ſinned, we were *ſeminally* exiſtent in them, which is more than *Cauſally* or *Virtually*: And it was that *ſemen* which was guilty in them, that was after made a *perſon*, and ſo that perſon muſt have the ſame guilt. 2. From the whole Hiſtory of the Scripture, which tells us of the Children of *Cain*, the old World, *Sodom*, *Cham*, the *Canaanites*, *Saul*, *David* (as an Adulterer,) *Achan*, *Gehazi*, and others puniſhed for their Parents ſins: And the Jews caſt off and Curſed on that account to this day. 3. And our common Original ſin from *Adam* proveth it.

Q. 19. *But our Original ſin from* Adam *had another cauſe; God decreeing that* Adam *ſhould ſtand or fall for all his poſterity?*

A. We muſt not adde to Gods Word, much leſs blaſpheme him, as if it were God himſelf that by a Decree or Covenant made all the world ſinne ſa

ſave *Adam* and *Eve*. If *Adam* had not ſinned, it would not have ſaved all or any of his Poſterity, unleſs they alſo had continued innocent themſelves. Nor did God make any promiſe to continue and keep innocent all *Adams* poſterity, in caſe he ſinned not. We ſinned in *Adam* becauſe we were ſeminally in him; and ſo are our Children in us: And who can bring a clean thing out of an unclean, if it was eſſentially in it?

Q. 20. *If we are guilty of all nearer parents ſin, will not our guilt increaſe to the end of the World, and the laſt man have the greateſt guilt?* (k)

A. No: becauſe all guilt from *Adam*, and from our nearer parents too, is pardoned by Chriſt, when we are baptized as ſincere Believers or their ſeed: But it's true that we are ſo far more guilty as to have the more need of a Saviours grace. 2. And Guilt is conſiderable either as *more obligations* to the *ſame* puniſhment, or as obligation to *more or greater puniſhment*. It's true, that impenitent perſons who are the ſeed of a line of wicked Anceſtors, have more obligations to the *ſame* puniſhment; but not obligation to *greater* puniſhment: becauſe as great as they were capable of was due before.

Q. 21. *But many ſay that for nearer parents ſins no puniſhments but temporal are due?*

A. 1. If *any* at all are due, it proveth an anſwerable guilt: 2. To ſay that *Adams* ſin deſerveth our ſpiritual and eternal puniſhment, and all other Parents ſin only temporal, is to ſpeak without and againſt Scripture and the Nature of the Caſe? The

(k) *On this I have written a peculiar Treatiſe of Original ſin.*

Caſe of the ſeed of the old World, the *Sodomites*, the *Canaanites* and the preſent Heathens, ſpeaks much more. 3. It's clear that nearer Parents ſin is a cauſe that many of their Poſterity are more ſinful (in Luſt, Pride, Fornication, Hereſie, Ignorance) than others: And *Sin* (as well as *Grace*) hath a tendency to perpetuity, if not cured and remitted.

Q. 22. *Why doth God name only the third and fourth Generation?*

A. To ſhew us, that though he will puniſh the ſins of his Enemies on their Poſterity who imitate their Parents, yet he ſets ſuch bounds to the Execution of his Juſtice, as that ſinners ſhall not want encouragement to repent and hope for Mercy.

Q. 23. *Who be they that be called here Haters of God?*

A. All that have a predominant hatred to his Servants, his Service and his holy Laws. But the Text ſpecially meaneth thoſe Societies of Infidels, Heathens, and Malignants, who are the profeſſed enemies of his Church and Worſhip. As I ſaid before, The outward ſymbols of Idolatry were the *Profeſſing ſigns* by which his Churches Enemies were openly noted in the World; as Baptiſm and the Lords Supper were the Badges of his Church and Servants. (*l*)

Q. 24. *What is the meaning and extent of the premiſe of Mercy to thouſands of them that Love him and keep his Commandements?*

A. 1. As to the Subject it muſt be noted, that ſuch a Belief in God as cauſeth men to Love him and keep his Commandements, is the qualification

(*l*) *Deut.* 32. 41. *Pſal.* 81. 15. *Rom.* 1. 30. *Luk.* 19. 27.

of them that have the promise of Gods saving Mercy: *Faith working by Love and Obedience.*

2. The words signifie Gods wonderful Mercy and his delight to do good to those that are qualified to receive it.

3. And they signifie, that God will not only love and bless a Godly Offspring for their own sake, but also for the sake of their godly Ancestors, and while they succeed them in true Piety, God will increase his Blessings on them.

4. And though those forfeit all, that prove ungodly when they come to age, yet the Infant-seed of the Faithful, while such, are in Covenant with God, on the account of their relation to those godly Parents who dedicate themselves and theirs to him.

Q. 25. *How doth God perform this Promise, when many godly Parents have wicked and miserable Children?*

A. This Promise doth not say that God will keep all the Children of the faithful from sinning against him, and casting away his Mercy and Salvation: But if men be sincerely Godly, and dedicate themselves and their Children to God, and enter them into his Covenant, and perform their own part promised by them, God will accept them into his Family, and pardon their Original Sin, and give them the necessary helps for their personal Faith and Obedience when they come to the use of Reason: (*m*) And if the Children keep their Covenant according to their capacity, and do not violate it and reject his

(*m*) *Prov.* 20. 7. *Psal.* 37. 28. 26. *Mat.* 19. 13, 14. *Act.* 2. 39. 1 *Cor.* 7. 14. *Isa.* 45. 25. & 65 23. *Mal.* 2. 15. *Ro.* 4. 16. & 9. 8.

Grace, God will accept and save them as actual obedient Believers.

Q. 26. *Will he not do so also by the Children of Unbelievers?*

A. If such at age see their Parents sin and forsake it, and devote themselves to God, he will accept them. But as Infidels and wicked Hypocrites have no Promise of Gods acceptance of them and theirs, so such do not dedicate themselves and their Children to God: He that will devote his Child to God, must do it as it were a part of himself; and cannot do it sincerely if he first devote not himself to God.

Q. 27. *But may not others do it for his Children?*

A. In Infancy they are considered in the Covenant of Grace, but as Infants, that is, Appurtenances to another. As the Infidels Infants they have neither Capacity nor Promise. But if any other adopt them and take them truly as their own, I am in hope that God accepteth such so devoted to him.

CHAP. XXXVI.

Of the Third Commandement.

Qu. 1. *What are the words of the Third Commandement?*

A. **Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.**

Q. 2. *Wha*

Q. 2. *What is it that is ſpecially here forbidden?*

A. Prophaneneſs: that is, The unholy uſing of Gods holy Name, and holy things; eſpecially by Perjury or any other entitling him to falſhood or to any of the ſins of men, as if he were the Author or approver of them.

Q. 3. *What is meant by the* Name of God?

A. Thoſe words or other ſigns by which he is deſcribed, denominated, or otherwiſe notified to man; which I opened ſo fully on the firſt Petition of the Lords Prayer, that to avoid repetition I muſt referre you thereto.

Q. 4. *What is meant by taking the Name of God in vain?*

A. Uſing it *Prophanely*, and ſpecially *falſely*; it is contrary to the *Hallowing of Gods Name*, which is mentioned in the Lords Prayer.

In the Scripture, 1. The *Creature* is called *Vanity*, as being but a Shadow and untruſty thing, and to uſe *Gods Name* and *Holy things* in a *common manner*, as we uſe the Creatures, is to *Profane* his *Name*, and take it *vainly*.

2. And *Falſhood* and *Lyes* are uſually called *Vanity*, for *Vanity* is that Shadowyneſs which ſeemeth ſomething and is nothing, and ſo deceiveth men: A *Lye* is that which deceiveth him that truſteth it; ſo Idols are called *Vanity* and *Lyes*, for their Falſhood and deceit; and all men are ſaid to be *Lyars*, that is, *Untruſty* and *deceitful*.

Q. 5. *What is an Oath?*

A. I have ſaid heretofore as others, that it's but an Appeal to God as the Witneſs of the Truth, and the Avenger of a Lye; but on further Thoughts I

find that the common nature of an Oath is to [*Pawn some greater thing in atteſting of the truth of our words,*] or [*to take ſome grievous thing on our ſelves as a penalty if we* Lye,] or [*to make ſome certain Truth a pledge of the truth of what we ſay;*] And to Swear by our Faith, or Truth, or Honeſty, by the Temple, the Altar, the Fire, the Sun, is as much as to ſay [If this be not true, then I have no Faith, Truth, Honeſty; there is no Temple, Altar, Fire, Sun] or [let me be taken for one that denyeth that I have any Faith, that there is any Sun, Fire, *&c.*] or [it is as true as that this is Fire, Sun, *&c.*] ſo to Swear by God, is to ſay [It is as true as that there is a God, or as God liveth, *&c.*] or [If I Lye, take me for one that denyeth God to be God] (and conſequently it is an Appeal to him as the Avenger:) ſo [*By the Life of* Pharaoh] was [*As true as* Pharaoh *liveth*] or [*elſe take me for one that denyeth the life of* Pharaoh;] So that there is ſomewhat of an Imprecation or Self-reproach as the penalty of a Lye in every Oath, but more dreadfully of *Divine Revenge* when we Swear by God, and of Idolatry when men Swear by an Idol as if it were a God.

Q. 6. *Which be the chief wayes of taking Gods Name in vain?*

A. 1. Fathering on him falſe Doctrine, Revelations or Laws; ſaying as falſe Prophets, *God ſent me*, and *Thus ſaith the Lord*, when it is falſe; ſaying, *This Doctrine or this* Prophecy *Gods Spirit revealed to me*, when it is not ſo; therefore all Chriſtians muſt be very fearful of falſe Revelations and Prophecies, and ſee that they believe not every Spirit, nor pretend to Revelations; and to take heed of taking

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the Suggestions of Satan, or their crazed melancholy Fancies, for the Revelations of God.

2. So also *Gathering false Doctrines* out of Scripture by false Expositions, and fathering these on God. And therefore all men should in dark and doubtful cases, rather suspend their judgments till they have overcome their doubts by solid Evidence, than rashly to conclude, and confidently and fiercely dispute for Errour. It's a great prophanation to father Lies on God, who is the Hater of them, when Lying is the Devils work and character.

3. The same I may say of a rash and false Interpretation of Gods Providences.

4. And also of fathering false Laws on God, and saying that he either commandeth or forbiddeth what he doth not: To make *Sins* and *Duties* which God never made, and say he made them, is to father falshood on him, and corrupt his Government.

5. Another way is by *false Worship*. 1. If men say that *God commanded such Worship* which he commanded not, it is the sin last mentioned. 2. If they worship him with their own Inventions without his Command (Particular or General) they prophane his Name, by offering him that which is unholy, common and unclean.

6. Another way is by false pretending that God gave them that Authority which he never gave them; Like counterfeiting a Commission from the King. If Princes should pretend that God gave them Authority to oppose his Truth, to persecute Godliness, unjustly to silence faithful Ministers of Christ, to raise unnecessary Warres, to oppress the Innocent; This were a heinous taking of God's Name in vain. If Priests shall pretend that God gave them Authority

rity to make themselves Pastors of the Flocks that are unwilling of them, without a just Call, or to make Laws for any that are not rightfully their Subjects, and to impose their Dictates, Words and Forms, and unnecessary Inventions, as Conditions of Ministration or Communion, without true right, and to make themselves the Rule of other mens words and actions by usurpation; this is all taking Gods Name in vain. And so it is, if they Preach false Doctrine in his Name, and if they pronounce false Excommunications and Absolutions, and justifie the wicked, and condemn, reproach and slander the Just, and brand unjustly the Servants of Christ as Hypocrites, Schismaticks, or Hereticks, and this as by Ministerial Power from Christ: especially if they silence Christs Ministers, impose Wolves or incompetent men, scatter the Flocks, and suppress serious Godliness, and all this in the Name of Christ. Much more if any pretend, as the Pope or his pretended general Councils, to be Christs Vicar General, or Head, or Supream unifying Governour over all the Church on Earth, and to make Lawes for the whole Church: Or if they corrupt Gods Worship with imposed Superstitions, Falshoods, or Prophanations, and say God hath Authorized them to do this; It is hainous Prophaning God's Name by a Lie; such doing brought up the Proverb, *In nomine Domini incipit omne malum*: When all their Abuses began with [*In the Name of God*, Amen.]

And they that make new Church-forms which God made not, either Papal, Universal Aristocracy, Patriarchal, and such like, and either pretend that God made them, or gave them, or such other power to make them, must prove what they say, lest they prophane Gods Name by falshood. But

But the higheſt Prophanation is, when they pretend that God hath made them Abſolute Governours, and ſet them ſo far above his own Laws, and Judgment, and himſelf, as that whatever they ſay, is the Word of God, or the Sence of the Scripture, though never ſo falſly, muſt be taken for ſuch by all: and whatever they command or forbid, they muſt be obeyed, though Gods Word command or forbid the contrary: And that God hath given power (to Popes or Councils) to forbid men the Worſhip which God commandeth; yea, to Interdict whole Kingdoms, and excommunicate and depoſe Kings; and that from theſe as a Supream Power no man muſt appeal to the Scripture, or to God and his final Judgment. This is by prophane Lying to uſe God's Name, to the deſtroying of Souls, the Church, and the Laws and Government of God himſelf. (*a*)

7. Another way of taking God's Name in vain, is by *Hereſies*; that is, *embodying* in *ſeparated Parties* or *Churches* againſt the *Church* and *Truth* of God, for the propagating of ſome dangerous falſe Doctrine which they father on God, and ſo militate in his Name againſt his Church. If men, as aforeſaid, do but promote falſe Doctrine in the Church without Separation, it is bad; But to gather an Army againſt the Truth and Church, and feign Chriſt to be the Leader of it, is worſe. (*b*)

(*a*) *Jer.* 14. 14. & 23. 32. & 37. 14. *Mar.* 13. 22. 2 *Cor.* 11. 13. 2 *Pet.* 2. 1. *Jer.* 27. 15. & 29. 9, 10. 31. 1 *Joh.* 4. 1, 2. (*b*) *Act.* 20. 30. *Ro.* 16. 16, 17. *Eph.* 4. 14.

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8. Another way is by *Perjury*, appealing to God or abuſing his name as the Witneſs and owner of a Lye.

9. Another way is by *falſe Vows made to God* himſelf. When men either Vow to God, to do that which he abhorreth or hath forbidden: Or when they Vow that which is good with a falſe deceitful Heart, and as *Ananias* and *Sapphira* with falſe reſerves; or when they Vow and pay not, but wilfully break the Vows which they have made. The breach of Covenants between Princes, or between them and Subjects, or between Husband and Wife confirmed by appeal to God, is a dreadful ſin; But the violation of the great Baptiſmal Vow in which we are all ſolemnly devoted and obliged to God, is one of the hainouſeſt ſins in the World: When it is not about a leſſer duty, but even our Oath of Allegiance to God, by ſolemn Vow taking him for our God, our Saviour and Sanctifier, and giving up our ſelves to him accordingly, renouncing the contrary, and laying on this Covenant all our Hopes of Grace and Glory, Pardon and Salvation, what can be more hainous than to be falſe to ſuch a Vow and Covenant? (c)

10. And *Hypocriſie* it ſelf is a hainous taking Gods name in Vain. When we offer God the dead Carkaſs of Religious acts without the Life and Soul; and preſent him with Ceremony, ſelf-exalting Pomp, meer heartleſs words, an artificial Image of Religion, that hath not the Spiritual Nature, Life, or ſe-

(c) *Jer.* 4. 2. & 5. 2. & 7. 9. *Mal.* 3. 5. *Pſal.* 15. 4. *Zech.* 5. 3, 4. *Jer.* 23. 10. *Hoſ.* 4. 2. & 10. 4.

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rious desire of the Heart; This is seeking to mock God, or making him like an Idol that seeth not the Heart, and knows not what is offered him. Alas! how much of the Preaching, Hearing, Praying and Sacraments of many is a taking God's Name in vain, as if he did accept a Lye?

11. Another way of this Prophanation is making Gods Name and acts of Religion an engagement to wickedness: As when men bind themselves to Treason, Murder or any sin, by taking the Sacrament. As many, Alas, (which I unwillingly Name) have done in a blind zeal for the *Roman* Usurpation, being told that it pleaseth God and Saint *Peter*, and meriteth salvation, to destroy the Enemies of the Church, that is, of the Pope and his Clergy. And those that bound themselves with an Oath to kill *Paul*, thought God accepted the Oath and deed. And the General Council at *Laterane* under *Innocent* the 3. which bound Temporal Lords to take an Oath to Exterminate such as they called Hereticks, fathered the work on God by that Oath. And the Pope (and Council of *Trent*) which hath brought in on all the Clergy a new Oath to many new and sinful things, by that Oath make God the approver of all. And the *Mahometans* that give liberty of Religion, yet think it pleaseth God and meriteth Heaven to kill the Enemies of *Mahomet*. And Christ saith, *They that kill you shall think they do God good service.* And is it not prophaning the Name of God, to make him the Author of the murder of his Servants?

12. Another way of taking Gods Name prophanely, and pleading it for Vanity and Lyes, is by making God the determining first Cause of all the acts of men in the World, as specified by their objects and circum-

circumſtances; that is, of all the Lyes and all th
other ſins that are done in the World: As if Go
had given no ſuch free-will to men or Devils, b
which they can Lye, Murder, hate God or com
mit any ſin, till God move their Wills, Tongue
and Hands to do it, by an unavoidable predeterm
ning Efficiency. This is ſo much to prophane a
take in vain Gods Name, as that it maketh him th
Chief cauſe of all the Devils Works.

13 Another way of vain abuſe and prophanati
of Gods Name, is by Blaſphemy and contempt a
ſcorn of God; or of the Word or wayes of God
And, Alas, who would think that this ſhould b
ſo common among men, when even the Devils b
lieve and tremble! I hope Poſterity will account
ſo odious as hardly to believe, that ever there we
men, and ſo many men, even in *England*, who u
to deride the Name, Word, Providence and Worſh
of God, and make ſerious regard of God and Re
gion the common ſcorn; and familiarly to wiſh b
way of Imprecation as a by-word [*God damn me*,
and to ſwear by the Name, the Wounds, and Blo
of God.

14. Laſtly, another way of taking Gods Name
vain, is by an unholy, unreverent toſſing of it in co
mon talk in jeſt, and on every Ludicrous occaſio
Playes and Play-books uſe it: It's made an ordina
accident to all Common and Prophane diſcourſ
Beggers prophanely begg by it: Children cry by
[O God, and O Lord], is become an Interjection.

Q. 7. *Why do we take ordinary light Swearing, ſ
cially by God or by Sacred things, to be a ſure ſign
a wicked man?*

A. Becauſe it ſheweth a predominant habit
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Prophaneneſs; that the man liveth without the reverence of Gods Holineſs, Majeſty, Knowledge and Preſence, and is hardened into a ſenſeleſneſs or contempt of God and of his dreadful judgment, as if he derided God or dared him; or as if he did believe that there is no God that heareth him. To live in the fear of God, and Subjection to his Government, is the property of every godly man.

Q. 8. *What is meant by the words* [The Lord will not hold him guiltleſs?]

A. God will not leave him unpuniſhed, nor account this as a ſmall offence: He himſelf will be avenged for this ſin.

Q. 9. *Why is this threatning annexed more to this Commandement than to others?*

A. Becauſe this ſin is, 1. An immediate injury to God; while it expreſly fathereth Lyes and other ſin on him, it doth as we may ſay, engage him to vindicate himſelf. When Rulers or Uſurpers pretend that God authorizeth them to do miſchief and fight againſt himſelf; when Perſecutors and Corrupters of Religion, pretend Gods Intereſt and Will for all; that it is for *Order*, *Unity*, *Government* and *Obedience* for the *Church*, that they corrupt, deſtroy, ſilence and tyrannize; they invite God to caſt the Lye and Cruelty back on them, which they would father upon him; and to turn their Canons, Priſons, and Inquiſitions and other deviliſh plagues of the world, upon the Author, in diſowning them himſelf.

2. And they that by Perjury, Hypocriſie, falſe Doctrine and the reſt of the forementioned ſins, do appeal to God and make him openly the Author of all, do thereby as it were Summon God to revenge. As they ſaid to *Paul*, *Haſt thou appealed to Caſar?*

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To Cæsar shalt thou go: so it may be said to the Perjured, the Hypocrite, the Usurper, the false Judge, *&c.* Hast you *appealed* to *God*, and do you father on him your Lyes, Cruelties, Tyrannies, and Usurpations, and false Doctrines? To God shall you go, who will undertake the Cause which you cast upon him; and will judge the secrets of mens Hearts as he did *Ananias* and *Saphira*'s: If men sin under the Laws of men, God requireth Magistrates to judge them: But if they appeal to God, or by falshood escape the judgment of man, they more immediately cast themselves on the Justice of God; And it is a fearful thing to fall into his hands who is a consuming fire: God is the avenger specially on such. (*d*)

Q. 10. *Is it meant of Gods vengeance in this Life or in the next?*

A. In both: Usually Prophanation of Gods Name and Holy things, especially by Perjury, and by gathering Cruelty and Wickedness on God, is more notably punished by him in this life; Though such may seem to prosper for a while, God usually overtaketh them here, and their sins do find them out: But if they escape such Bodily punishment here, they are usually more dreadfully forsaken of Grace than other men, and heap up wrath against the day of wrath.

I will only adde in the conclusion, that even true Christians should take great care, lest their very Thoughts of God, and their Prayers and speaking to him, should be customary, and dead, and like the

(*d*) *Deu.* 32. 43. 1 *Thes.* 4. 6. *Rom.* 12. 19. *Heb.* 10. 30. *Hab.* 12. 29. *Isa.* 35. 4. & 47. 3. & 62. & 63. 4. & 1. 24. *Luk.* 18. 7, 8.

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Thoughts and talk of Common things, and in some degree, of *Taking* of *Gods Name in vain.*

CHAP. XXXVII.

Of the Fourth Commandement.

Qu. 1. *WHat are the Words of the fourth Commandement?*

A. **Remember the Sabbath day to keep it holy: six daies shalt thou Labour and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor thy Stranger that is within thy Gates: for in six daies the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.** *(a)*

Q. 2. *Why doth* Deut. 5. *repeat it in so different Words?*

A. Because the words are but for the sence, and they being kept in the Ark as written in Stone and

(a) Exo. 20. 10, 11. & 31. 17. *Heb.* 4. 4.

safe from alteration, *Moses* in *Deut.* 5. gave them the sence, and added some of his own explication; And nothing is altered to obscure the sence. (*b*)

Q. 3. *Which day is it which was called the Sabbath in this Commandement?*

A. The seventh, commonly called from the Heathen Custom, *Saturday.*

Q. 4. *Why was that day made the Sabbath?*

A. God having made the world in six daies space, seeing all Good and very Good, rested in his own complacency; and appointed the seventh day every week to be separated as Holy, to worship and praise him the Great Creator, as his Glorious perfections shine forth in his works.

Q. 5. *What is meant by Gods resting from his work?*

A. Not that he had been at any labour or weariness therein; but 1. That he finished the Creation; 2. That he was pleased in it as Good: 3. And that he would have it be a day of holy pleasant Rest to man.

Q. 6. *What is meant by keeping Holy the Sabbath day?*

A. Separating it to the Holy Worship and praise of the Creator, and Resting to that end from unnecessary bodily labour.

Q. 7. *What doth the word* [Remember] *signifie?*

A. First, it is an awakening Caveat to bid us take special care that we break not this Commandement. 2. And then that we must prepare before it comes.

(*b*) *Gen.* 2. 2, 3.

to avoid the things that would hinder us in the duty, and to be fit for it's performance.

Q. 8. *Why is* [Remember] *put before this more than before the reſt of the Commandements?*

A. Becauſe, 1. Being but of Poſitive inſtitution, and not naturally known to man, as other duties are, they had need of a poſitive excitation and Remembrance. And 2. It is of great importance to the conſtant and acceptable worſhip, and the avoiding of impediments to keep cloſe to the due Time which God hath appointed for it: And to violate it, tendeth to Atheiſtical ungodlineſs.

Q. 9. *Why is it called* [The Sabbath of the Lord thy God?]

A. Becauſe 1. God did inſtitute and ſeparate it: 2. And it is ſeparated to the honour and Worſhip of God.

Q. 10. *When and how did God inſtitute and ſeparate it?*

A. Fundamentally by his own Reſting from the work of Creation: But immediately by his declaring to *Adam* his Will for the ſanctifying of that day, which is expreſſed, *Gen.* 2. 3.

Q. 11. *Some think that the Sabbath was not inſtituted till man had ſinned and Chriſt was promiſed, and ſo God Reſted in Chriſt?*

A. When the text adjoineth it cloſe to the Creation, and giveth that only as the reaſon of it (that God ended his works which he had made, and reſted from them,) this is humane, corrupting preſumption.

Q. 12. *But ſome think the Sabbath was firſt inſtituted in the Wilderneſs, when they were forbid to gather Manna?*

A. It is not there mentioned as newly inſtituted, and it is mentioned, *Gen.* 2. 2, 3. and then inſtituted with the reaſon of it, [*And God bleſſed the ſeventh day, and ſanctified it, becauſe in it he reſted from all his works which God created and made.*] And the ſame reaſon is repeated in the Fourth Commandement.

Q. 13. *Is this Commandement of the Law of Nature as are the reſt?*

A. It was more of the Law of Nature to *Adam* than to us; his nature knowing otherwiſe than ours, both *when* God ended his works, and how beautiful they were before the Curſe. It is now of the Law of Nature (that is, known by Natural light without other Revelation.) 1. That God ſhould be worſhipped: 2. That Societies ſhould aſſemble to do it together: 3. That ſome ſet Time ſhould be ſeparated ſtatedly to that uſe: 4. That it ſhould be done with the whole heart, without worldly diverſions or diſtractions.

But I know nothing in Nature alone from whence a man can prove that 1. It muſt be either juſt one day in ſeven, 2. Or juſt what day of the ſeven it muſt be: 3. Nor juſt what degree of Reſt is neceſſary. Though reaſon may diſcern that one day in ſeven is a very convenient proportion.

Q. 14. *Are the words* [Six dayes ſhalt thou labour, *&c.*] *a Command, or onely a Licenſe?*

A. They are not only a Licenſe but a Command to man, (*c*) to live in an ordinary calling or Lawful courſe of Labour, according to each ones ability and

(*c*) 1 *Theſ.* 4. 11. 2 *Theſ.* 3. 10, 11, 12. *Pro.* 18. 9. *Mat.* 25. 26. *Rom.* 12. 11.

place,

place, and diligently to exerciſe it, and not ſpend time in Idleneſs: And the ordinary time is here aſſigned thereto.

Q. 15. *Then how can it be lawful to ſpend any of the week-dayes in Religious Exerciſes, any more than to ſpend any part of the Sabbath day in Labour?*

A. All Labours are to be done as the Service of God, and as a means to holy and Everlaſting ends; and therefore it is implyed ſtill that God be ſought and remembred and honoured in all; As our Eating and drinking is our duty, but to be done to the Glory of God, and therefore with the ſeeking of his bleſſing and returning him our thanks. (*d*)

Q. 16. *But is it lawful then to ſeparate whole dayes either weekly, or monthly, or yearly, to Religious Exerciſes, when God hath commanded us to labour on them?*

A. As Gods command of Reſting on the Sabbath is but the Stating of the *Ordinary Time*; ſuppoſing an exception of extraordinary Caſes; (as in time of War, of Fire, of diſperſing Plagues, of hot Perſecution, *&c.* As Circumciſion was omitted in the Wilderneſs forty years;) ſo this Command to Labour ſix dayes doth ſtate our ordinary time, but with ſuppoſed exception of extraordinary occaſions for dayes of Humiliation and Thankſgiving. And all Gods Commands ſuppoſe that when two dutyes meet together and cannot both be then done, the greater muſt ever be preferred: And therefore ſaving the Life of a Man, or a Beaſt, yea feeding and watering beaſts, labouring in Temple Service, *&c.* were to be

(*d*) *Prov.* 31. 27. *Ezek.* 16. 41. 1 *Tim.* 5. 13. *Mat.* 20. 6.

preferred before the Rest of the Sabbath: And so when our necessity or profit make Religious exercises more to our good, and so a greater duty (as Lectures, Fasts, *&c.*) we must preferre them to our ordinary Labour. For as the Sabbath was made for man, and not man for the Sabbath, so were the other dayes. (*e*)

Q. 17. *May not Rich men that have no need, forbear the six dayes Labour?*

A. No: if they are able: It is part of Gods Service, and Riches are his gift: And to whom he giveth much, from them he expecteth not less but more: Shall servants work less because they have more wages? It is not only for their own supplyes that God commandeth men to Labour, but also for the publick good, and the benefit or relief of others: and the health of their Bodies, and the suitable employment of their minds, and that none of their short precious time be lost in sinful idleness. (*f*)

Q. 18. *But it will seem sordid for Lords, and Knights, and Ladies to labour?*

A. It is swinish and sinful not to Labour: But they must do it in works that are suitable to their places. As Physicians, School-masters, and Church-Ministers, labour not in the same kind of imployment as Plow-men and Tradesmen do; so Magistrates have their proper Labour in Government, and Rich Persons have Families, Children and Servants to oversee, their poor Neighbours and Tenants to visit, encourage and relieve, and their equals so to converse

(*e*) *Esth.* 9. 26, 28, 31. (*f*) *See Prov.* 31. 27, &c.

with

with as tendeth to the greateſt good: But none muſt live idly. (*g*)

Q. 19. *Was* Reſt *on the Sabbath abſolutely commanded?*

A. It was alwayes a duty to break it, when a greater duty came in which required it: As Chriſt hath told the *Phariſees*, in the Caſe of feeding Man or Beaſt, healing the ſick, and doing ſuch neceſſary good; For God preferreth Morals before Rituals; and his rule is, *I will have mercy and not Sacrifice.* (*h*)

Q. 20. *Why then was bodily Reſt Commanded?*

A. That body and mind might be free from diverſion, wearineſs and diſtraction, and fit with pleaſure wholly to ſerve God, in the religious dutyes of his Worſhip.

Q. 21. *Why doth God mention not only Servants but Beaſts?*

A. As he would not have Servants enſlaved and abuſed by ſuch Labour as ſhould unfit them for Sabbath-work and Comfort, ſo he would have man exerciſe the clemency of his Nature even towards the Brutes: and Beaſts cannot labour, but man will be put to ſome Labour or diverſion by it: And God would have the whole place where we dwell, and all that we have to do with, to bear an open ſignification of our obedience to his Command, and our reverence to his ſanctified Day and Worſhip.

Q. 22. *Is this Commandement now in force to Chriſtians?*

A. So much of it materially is in force as is of

(*g*) *Ezek.* 16. 49. (*h*) *Mat.* 12. 5. *Mar.* 2. 27, 28. *Luk.* 13. 15.

the Law of Nature, or of Christ by supernatural Revelation; and no more. Therefore the Seventh day Sabbath of Corporal Rest, is changed by Christ into the Lords day, appointed for Christian Worship.

Q. 23. *Was not all that was written in stone of perpetual obligation?*

A. No: Nor any as such: For as it was written on those stones it was the Law of *Moses* for the *Jews*, and bound no other Nations, and is done away by the dissolving of their Republick and by Christ.

Q. 24. *How prove you all this?*

A. 1. As *Moses* was Ruler or Mediator to none but the *Jews*, and the words of the Decalogue are appropriate to them as redeemed from *Egyptian* bondage, so the Tables were delivered to no other: and a Law cannot bind any without promulgation. All the world was not bound to send to the *Jews* for Revelation, nor to be their Proselytes.

2. The Scripture expresly affirmeth the change, 2 *Cor.* 3. 3, 7, 11. *If the ministration of death written and engraven in stones was glorious, so that the Children of Israel could not stedfastly behold the face of* Moses *for the Glory of his Countenance, which was to be* (or is) *done away*, &c. *For if that which is done away was Glorious* (or, *By Glory*) *much more that which remaineth is Glorious* (or *In glory.*) Here it is evident that it is the Law written on Stone that is mentioned, and that it is not (as some say) the Glory only of *Moses* Face or the flaming mount which is *done away*; (for that was done away in a few dayes;) But it is the Law which is called *Glorious* that is said to be *done* away.

The

The words can bear no other ſence. It's too tedious to cite all: The Texts following fully prove it; *Heb.* 7. 11, 12. 18. & 9. 18, 19. *Eph.* 2. 15. *Joh.* 3. 17. *Luk.* 16. 16. *Rom.* 2. 12, 14, 15, 16. & 3. 19, 20, 21, 27, 28, 31. & 4. 13, 14, 15, 16. & 5. 13, 20. & 7. 4, 5, 6, 7, 8, 16. & 9. 4, 31, 32. & 10. 5. *Gal.* 2. 15, 16, 19, 21. & 3. 2, 10, 11, 12, 13, 19, 21, 24. & 4. 21. & 5. 3, 4, 14, 23. & 6. 13. *Phil.* 3. 6, 9. 1 *Cor.* 9. 21.

3. And the Sabbath it ſelf is expreſly ſaid to be ceaſed with the reſt; [*Col.* 2. 16. *Let no man judge you in meat or in drink, or in reſpect of an Holy day (or Feaſt) or of the New Moon, or of the Sabbaths, which are a ſhadow of things to come; but the body is of Chriſt.* It was the *weekly Sabbath* that was the chief of Sabbaths, and therefore included in the plural name, there being no exception of it.

4. And to put all out of doubt, Chriſt (who commandeth not two weekly Sabbaths) hath appointed and ſanctified the Firſt day of the week inſtead of the Seventh-day Sabbath; not calling it, *The Sabbath*, but the *Lords day.*

Q. 25. *How prove you that?*

A. If you will ſearch the Scripture, you ſhall ſee it proved by theſe degrees. I. Chriſt commiſſioned his Apoſtles to teach the Churches all his Doctrines, Commands and Orders, and ſo to ſettle and guide them. *Luk.* 6. 13. *Mat.* 28. 18, 19, 20. *Joh.* 20. 21. *Luk.* 10. 16. *Mat.* 10. 40. *Act.* 26. 17. 1 *Cor.* 15. 7. & 11. 23. & 4. 1, 2. *Gal.* 1. 11, 12. *Joh.* 21. 15, 16, 17. *Mat.* 16. 19. *Joh.* 17. 18. & 13. 16, 20. *Act.* 1. 2, 24, 25. & 2. 42. & 10. 5. *Gal.* 2. 1. *Eph.* 4. 11, to 16. 1 *Cor.* 12. 28, 29. *Eph.* 2. 20. 2 *Pet.* 3. 2.

II. Chriſt

II. Christ promised his Spirit to them, to enable them to perform their Commission, and lead them into all truth, and to bring all to their remembrance, and to Guide them as his Churches Guides, and so as the promulgators of his Commands. For this see *Jer.* 3. 15. *Isa.* 44. 3. *Joel* 2. 28, 29, *&c.* And *Luk.* 24. 49. *Joh.* 15. 26, 27. & 16. 7, 12, 13, 14, 15. & 17. 18. *Mat.* 28. 20. *Act.* 1. 4, 8.

III. Christ performed this promise, and gave them the infallible Spirit accordingly to perform their Commissioned work. See *Heb.* 10. 23. *Tit.* 1. 2. 1 *Joh.* 5. 10. *Joh.* 20. 22. *Act.* 2. & 15. 28. *Heb.* 2. 4. 1 *Pet.* 1. 12. *Rom.* 15. 19, 20, *&c.*

IV. Christ himself laid the Foundation by Rising that day (as God did of the Sabbath by ceasing from his Work.) He appeared to his disciples Congregate on that day; He sent down the Holy Ghost (his Agent and the perfecter of his work) on that day: The Apostles settled that day as the stated time for constant Church-Assemblies and Communion. And all the Churches in the World have constantly called it *The Lords day*, and *kept* it as thus *appointed* and used by the Apostles, from their dayes till now with one consent. And because I must not here write a Volume on this point instead of a Catechisme, he that doubteth may see all this fully proved in my book called *The Divine appointment of the Lords day*, and in Dr. *Youngs* book, called *The Lords day* (vindicated.)

Q. 26. *Is* Rest *as necessary now as under* Moses *Law?*

A. It was then commanded both as a means to the holy work of the day, and also as a *Ceremony* which was made a duty in it self, as a Shadow of

Christian Rest. In the first respect we are as much more) obliged to forbear Labour, even so far as hindereth holy work, as they were then: But in the second respect. (*i*)

Q. 27. *When doth the Lords day begin and end?*

A. It's safest to judge of that according to the Common estimation of your Countrey, of the measure of other dayes: remembring that it is not now as the Jewish Sabbath to be kept as a *Ceremony*, but as a season of *Holy Works*: As therefore you allow other dayes a stated proportion of twenty four hours for Labour, and the rest for sleep or rest, do by the Lords day, and you need not further be scrupulous as to the time. But remember, 1. That you avoid scandal. 2. That even the Sabbath (and so the Lords day) was made for man, and Christ is the Lord of it, who will have the greatest works preferred.

Q. 28. *Doth not* Paul *tell us that all dayes are alike, and we must not judge one another for dayes? Why then should Christians make a difference, and not serve God fully every day?*

A. Paul tells you, that Christ hath taken away the Jewish Ceremonial difference of dayes; for neglect of which none is to be judged: But it followeth not that Christ hath made no difference himself, and hath not stated a day for Christian Work in Communion above the rest. One hour of the day doth not in it self now differ from another. And yet every wise Master of a Family will keep the Order of stated hours, for Dinner and for Prayer. And so will a

(*i*) *Exo.* 31. 15. & 35. 3. *Num.* 15. 32. *Neh.* 13. 19. *Jer.* 17. 21, 22, 24, 27.

Con-

Congregation for Lectures and other ordinary oc
sions. I told you in the beginning that the *Light*
Law of nature tells us, that Gods publick Wors
should have a stated day; in which as free from
versions and distractions, we should wholly ap
our selves thereto. And that all the Christians in
world assemble for the same work on the same d
hath much of laudable concord, harmony and ma
al help. And therefore it concerned him who o
is the King and Law-giver to the universal Chur
to make them a Law for the determination of
day, which he hath done.

Q. 29. *But is it not more spiritual to make e*
day a Sabbath?

A. It is most Christian-like to obey Christ
King. Thus the same men pretend to make ev
meal a Sacrament, that they may break the Law
Christ who instituted the Sacrament. Satans way
drawing men from Christs Laws, is sometime by p
tending to do more and better. But to keep ev
day a Sabbath, is to keep none. It is not lawful
cast off our outward labour all the six dayes: nor
mind or body bear it to do nothing but religious W
ship. These men mean no more but to follow th
earthly business with a spiritual mind, and at so
seasons of the day to worship God solemnly: And t
is but what every good Christian should do every d
But who knoweth not that the mind may with
more advantage attend Gods instructions, and be
led to him in holy Worship, when all worldly
verting businesses are laid by, and the whole man
ployed towards God alone.

If men will regard 1. The experience of their o
Souls, 2. And of all others in the World, they mi

n be reſolved how miſchievous a thing the neg- of the Lords day is, and how neceſſary its holy rvation. 1. That man never knew what it is ttend Gods worſhip ſeriouſly, and therein to re- e his ſpecial bleſſing, who hath not found the t advantage of our ſeparation from all common neſs to attend holy work only on the Lords day. hat feeleth no miſs or loſs of it, ſure never knew t Communion with God is. 2. And Servants ld be left remedileſs under ſuch Maſters as would t oppreſs them with Labour and reſtrain them n Gods ſervice. It is therefore the great mercy the univerſal King, to ſecure the Liberties of the rvants, and to bind all men to the means of their nfelicity.

3. And common reaſon will tell us, that a Law ob- ng all men to ſpend one day of ſeven in Learn- Gods Word, and offering him holy Worſhip, t needs tend abundantly more to the increaſe of owledge and Holineſs, than if all men were left heir own or to their Rulers wills herein.

4. And common experience puts the matter of fact of doubt, that where the Lords day is moſt con- nably ſpent in holy exerciſes, there Knowledge, ty, Charity and all Virtue, do moſt notably proſ- : And where the ſanctifying of the Lords day neglected, Ignorance, Senſuality and Worldlineſs and. O how many millions of Souls hath Grace verted and comforted and edified on the Lords es! When men are obliged to hear, read, pray, praiſe God, and to Catechize their Children and vants, as that which God requireth, is it not liker e done, than if they be left to their own errone- backward, ſluggiſh minds, or to the Will of ers perhaps worſe than they?

Q. 30.

Q. 30. *How is it that the Lords day must be sa and Sanctified?*

A. Not in diverting worldly thoughts, words deeds: Much less in idleness, or vain pastimes: least of all in such sinful pleasures as corrupt mind and unfit a man for holy Work, such as g rony, drunkenness, lasciviousness, Stage-playes, mances, Gaming, *&c.* But the Lords day is cially separated to Gods publick Worship in Chu Communion; and the rest to private and secret exercises. The primitive Christians spent mo the day together: And the publick Worship sh not be only preferred, but also take up as much o day as we can well spend therein. (*k*)

Q. 31. *What are the parts of Church-Servic be used on the Lords day?*

A. 1. The Reading of the Sacred Scriptures, the Teachers, and expounding them to the Peo Their preaching the Doctrine of the Gospel, applying it to the case and Consciences of the h ers. Their guiding them in the solemn exerci Gods Praise, special Worship, celebrating the Sa ments, especially that of Communion of the B and Blood of Christ, and that with such conjun of Praises to God, as that it may be fitly called *Eucharist*, speaking and singing joyfully of Gods fections, and his Mercyes to man; but specia the wonderful Work of our Redemption, and th in chiefly of the Resurrection of Jesus Christ.

(*k*) *Isa.* 58. 13, 14, 15. *Luk.* 6. 1, 6. & 10. *Act.* 13. 42. & 16. 13. *Luk.* 4. 16, 18. 13. 27, 44. & 15. 21. *Act.* 20. 7. 1 *Cor.* 14 16. 1. *Psal.* 100. 1, 2, 3, *&c.*

be day is to be ſpent as a Day of Thankſgiving, in joyful and praiſing Commemoration of Chriſts Reſurrection.

Q. 32. *On dayes of Thanksgiving men uſe to Feaſt: May we labour on the Lords day in providing Feaſts?*

A. Needleſs coſt and Labour and ſenſual exceſs muſt be avoided, as unſuitable to ſpiritual work and Rejoicing. But ſuch proviſion as is ſuitable to a Feſtival for ſober holy Perſons, is no more to be ſcrupled, than the labour of going to the Church, or the Miniſters preaching. And it's a Laudable uſe for men to wear their beſt Apparel on that day.

Q. 33. *What are the private duties of the Lords day?*

A. Principally ſpeaking and ſinging Gods Praiſes for our Redemption, in our Families; and calling to mind what we were publickly taught; and Catechizing Children and Servants, and praying to God, and meditating on Gods Word and Works of Nature, Grace and Glory. (*l*)

Q. 34. *Seeing the Lords day is for the Commemoration of Chriſts Reſurrection, muſt we ceaſe the Commemoration of the Works of Creation for which the ſeventh day Sabbath was appointed?*

A. No: The appointing of the Lords day is accumulative and not diminutive, as to what we were to do on the Sabbath. God did not ceaſe to be our Creator and the God of Nature, by becoming our Redeemer and the God of Grace; we owe more Praiſe to our Creator and not leſs. The Greater and the ſubſequent and more perfect work com-

(*l*) *Pſal.* 92. & 95. & 96. & 118. 21, 22, 23, 24. *Col.* 3. 16.

prehendeth

prehendeth the Leſſer, antecedent and imperfect. The Lords day is to be ſpent in praiſing God both as our Creator and Redeemer: The Creation it ſelf being now delivered into the hands of Chriſt. (*m*)

Q. 35. *But is it not then ſafeſt to keep two dayes; the ſeventh to honour the Creator, and the firſt to commemorate our Redemption?*

A. No: For when the world was made all very Good, God delighted in Man, and Man in God as his only Reſt. But upon the ſin of Man, God is become a condemning Judge, and diſpleaſed with Man and the Earth is Curſed; ſo that God is ſo far from being now mans Reſt, that he is his greateſt Terrour, till he be reconciled by Chriſt: No man cometh to the Father but by the Son: So that now the work of Creation muſt be commemorated with the work of Redemption, which reſtoreth it to its proper uſe. (*n*)

Q. 36. *But what if a man cannot be ſatisfied that the ſeventh day is repealed, is it not ſafeſt for him to keep both?*

A. God hath laid no ſuch task on Man, as to dedicate to Religious Duties two dayes in Seven. And he that thinketh otherwiſe, it is his culpable Error. But if he do it conſcionably, without contentious oppoſing the Truth, and dividing the Church for it, good Chriſtians will not deſpiſe him, but own him as a Brother. *Paul* hath decided that Caſe *Rom.* 14. & 15.

Q. 37. *Why is mention here made of all within our gates?*

(*m*) *Jam.* 5. 14. *Rev.* 4. 11. & 10. 6. *Col.* 1. 16.
(*n*) *Col.* 2. 16.

A. T

A. To ſhew that this Commandement is not only directed to private Perſons, but to *Magiſtrates* and Maſters of Families as ſuch, who though they cannot compell men to believe, may reſtrain them from violating the Reſt of the Sabbath, and compell them to ſuch external Worſhip of God as all men are immediately obliged to: even all within the gates of their Cities or Houſes.

Q. 38. *What if one live where are no Church-meetings, or none that he can lawfully joyn with?*

A. He muſt take it as his great loſs and ſuffering, and with the more diligence improve his time in private. (*o*)

Q. 39. *What Preparation is neceſſary for the keeping holy that day?*

A. I. The chief part of our Preparation is the habitual Holineſs of the Soul, a Love to God and his Word and Grace, and a ſenſe of our Neceſſities, and Heart full of thankfulneſs to Chriſt, which reliſheth Sweetneſs in his Goſpel, and in Gods Praiſe and the Communion of Saints. II. And the other part is Our endeavour to prevent all diſtracting hinderances, and to enjoy the greateſt helps that we can in the moſt ſuitable Means; and to meditate before of the great mercy of our Redemption, of Chriſts Reſurrection, the giving of the Holy Ghoſt, and the everlaſting Heavenly Reſt which this prepareth for: And to pray for Gods aſſiſtance and bleſſing.

(*o*) *Rev.* 1. 10.

CHAP. XXXVIII.

Of the the Fifth Commandement.

Qu. 1. *WHat are the Words of the fifth Commandement?*

A. Honour thy Father and thy Mother, that thy dayes may be long on the Land which the Lord thy God giveth thee.

Q. 2. *Doth this Commandement belong to the firſt Table or the ſecond?*

A. No man knoweth which of the two Tables of Stone it was written in by God: But if we may judge by the Subject, it ſeemeth to be the Hinge of both, or belong partly to each: As Rulers are Gods Officers, and we obey God in them, it belongs to our duty to God: But as they are Men, it belongs to the ſecond. (*a*)

Q. 3. *Why is Father and Mother named rather than Kings?*

(*a*) *Pro.* 1. 8. & 6. 20. & 23. 22, 25. *Heb.* 12. 9. *Eph.* 6. 1, 2. *Prov.* 13. 1. & 15. 5. & 20. 20. & 30. 17. *Mar.* 7. 10, 11. *Deu.* 27. 16. *Deu.* 21. 18, 19. *Lev.* 19. 3. & 20. 9. *Exod.* 21. 15. 17. *Gen.* 9. 23. *Col.* 3. 20. 22. *Jer.* 35. 8. 10.

A. 1. Pa

A. 1. Parents are our first Governours before Kings: 2. Their Government is deeplyer founded, even in Nature, and not only in Contract. 3. Parents give us our very being, and we are more obliged to them than to any. 4. They have a natural Love to us and we to them: so that they are justly named first.

Q. 4. *Is it only Parents that are here meant?*

A. No: All true Governours are included: but so far as the Commandement is part of the Law of Nature, it bindeth us but to natural Rulers *antecedently* to humane Contract and consent, and to those that Rule us by Contract, but consequently. (*b*)

Q. 5. *What is the Power of Parents and Rulers which we must obey?*

A. They are of various ranks, and Offices; and every ones power in special, is that which belongeth to his own place and Office: But in general, they have power first to command Inferiors to obey Gods Laws: And 2. To command them such undetermined things in subordination to Gods Laws which God hath left to their Office to determine of: As Corporations make By-Laws by Virtue of the Kings Law.

Q. 6. *What if Parents or Princes command what God forbids?*

A. We must obey God rather than men. (*c*)

Q. 7. *Are we not then guilty of disobedience?*

A. No: for God never gave them power to contradict his Laws.

(*b*) *Rom.* 13. 1, 2, 3. *Prov.* 5. 13. *Tit.* 3. 1, 2. 1 *Pet.* 2. 13. & 5. 5. 1 *Tim.* 2. 11. 1 *Pet.* 3. 1. 5. *Heb.* 13. 17. 17. 1 *Cor.* 16. 16. (*c*) *Act.* 5. 29.

Q. 8. *But who shall be Judge when mens Commands are contrary to Gods? Must Subjects and Children judge?*

A. While we are Infants naturally uncapable of judging, we are ruled as Bruits by our Parents. But when we grow up to the use of Reason, our Obligation to Govern our selves is greater than to be governed by others. (*d*) *Gods Government* is the *first* in order of Nature: *Self-government* is the *next*, though we are not capable of it till we come to some ripeness: A man is nearer to himself than his Parents are, and his happiness or misery depends more on himself than on them: And indeed Childrens or mens *obedience to others*, is but an act of *self-government*. It is a mans *self-governing* Reason and Will which causeth him to obey another: nor can a Child perform any act of *proper obedience* differing from a Brutes, unless by a *self-governing act*. But Parents Government is the next to Self-government, and the Government of Husbands, Princes and Masters which are by Contract is next to that. Every Subject therefore being first a Subject of God and next a *self-governour*, is to obey as a reasonable Creature, and to understand what is his duty and what not; And because all is our duty which God commandeth, but not all that man Commandeth, Gods power being Absolute, and all mens limited, therefore we have nothing to do with the Laws of God but to know them, *and Love them*,

(*d*) 1 *Pet.* 1. 14. 1 *Joh.* 5. 21. *Jude* 20, 21. *Mar.* 13. 9. *Prov.* 25. 28. & 16. 37. & 9. 12. 2 *Tim.* 2. 15. 1 *Tim.* 3. 15. & 4. 7, 15, 16. & 5. 22. & 6. 5.

and

and *obey* them. But as to mans Commands we must know also that they are not contrary to Gods Laws, and that they belong to the Office of the Commander. (*e*) If a Parent or Prince command you to blaspheme God, or Worship Idols, or deny Christ, or renounce Heaven, or not to pray, *&c.* you must obey God by disobeying him. And if a King Command you not to obey your Parents, or will choose for you your Wife, your Dyet, your Physick, the words you shall say to God in your secret Prayers, *&c.* these are things which belong not to his Office, no more than to a Captains to become Judge of the Common-pleas. Subjects therefore must judge what they must or must not obey, as Rulers must judge what they must or must not Command: or else they act not as men.

Q. 9. *But what Confusion will this Cause, if every Subject and Child become judge whether their Princes or Parents Commands be lawful? Will they not take all for unlawful which their folly or Corrupt wills dislike, and so cast off all obedience?*

A. It is not finding *inconveniencies* in the miserable state of lapsed Mankind that will cure them. Were there any avoiding Errour, Sin and Confusion by Government, some would have found out the way before now. But while man is bad, he will do accordingly. In avoiding these evils we must not run into far greater. Are they not Greater, if men must not discern *who* is their lawful Governour, but must fight for an *Usurper* in Power against his Prince or Parents if Commanded by him? And if every Child and Subject must renounce God, Christ and

(*e*) *Dan.* 3. & 6.

Heaven, that is Commanded; and men become Gods and Antigods? (*f*)

Q. 10. *But is there no remedy against both these Confusions?*

A. Yes: the remedies are these. 1. Rulers, that should have most reason, must give us the first remedy, by knowing Gods Laws, and taking care that they Command and forbid nothing contrary to them, and not put on Subjects a necessity of disobeying them.

2. Children and Subjects must be instructed also to know the Laws of God, that they may not take that for his Law which is not: It is not keeping them *ignorant* of Gods Laws, lest they pretend them against the Laws of man, that is the way; no more than keeping them ignorant that there is a God, lest they obey him against man.

3. They must be taught betime the difference between the capacity of Children and of men at age, and of young unfurnished wits, and those that Study and Experience have ripened; and they must be taught the duty of self-suspicion, humility and submission, and that as Learning is necessary to knowing, so believing our Teachers (with a humane belief) is necessary to Learning of them. (*g*) Who can learn that will believe nothing which his Teacher saith? But this is not taking him for Infallible, nor resolving only to be ruled still by his knowledge, but in order to Learn the same Evidence of Truth which our Teachers themselves discern it by. (*h*)

(*f*) *Isa.* 9. 6, 7. *Job* 34. 17. *Neh.* 5. 14. 18. (*g*) *Eph.* 6. 1, 2, 3. (*h*) *Eph.* 5. 21. 1 *Thes.* 5. 12, 13. 1 *Pet.* 5. 5. 2 *Pet.* 2. 10.

4. They

4. They must be taught to know, that if they mistake Gods Laws, and erroneously pretend them against their Rulers, their errour and abuse of the Name of God is their sin, and will not excuse their disobedience: And therefore they must try well, before they disobey.

5. All the Churches near them should agree publickly of all the necessary Articles of Divine Faith and Obedience, that the authority of their Concord may be some awe to the minds both of Commanders and Obeyers.

6. Rulers are not to suspend the executive part of their Government upon every Conscientious errour of the Child or Subject: If they will pretend Gods Law for intolerable sin or injury, they must nevertheless be restrained by punishment.

7. But lastly, the Conscience of Subjects duty to God must be tenderly used and encouraged, and their mistakes through infirmity must be tolerated in all tolerable cases: Some differences and disorders in judgement and practice must be born with by them that would not bring in greater. (*i*) Gentle reasoning and Loving usage, must cure as much of the rest as will be cured: And our Concord must be placed in the few plain and necessary things: The King hath more wit and clemency than to hang all ignorant, erroneous, faulty Subjects, or else he would have none left to Govern. And if Pastors have not more wit and clemency than to excommunicate all such, they will be no Pastors as having no flocks. But sinous is their sin that can tolerate multitudes of the ignorant and ungodly in their Communion, who will

(*i*) *Rom.* 14. 1, 2, *&c.*

but be for their power and wealth, and can tolerate none of the Wise and Conscionable if they do but differ from them in tolerable cases, or dislike them. Yet there goeth more to make a tolerable Christian and Church-member, than a tolerable Subject: And *consent* to the Relation is necessary to both.

Q. 11. *What duty doth the Word* [Honour] *contain and Command?*

A. 1. The first and chief act of *Honouring* them, is to acknowledge their Relation to God as his appointed Officers, and the Authority which God hath given them, that they may be obeyed reverently, and God in them.

2. The next is to take all their Laws and Commands which God hath authorized them to make, to be the Rule of our duty in subordination to Gods Laws, and so far to obey them for Conscience sake, believing it a sin to resist or disobey them.

3. Another is to maintain them honourably, so far as we are able and they need: Though parents provide for Children in youth, Children must maintain Parents if they need it, when they come to age; And so must People their Princes and Pastors, and pay Tribute to whom it is due. (*k*)

4. Also they ought to speak reverently to them, and honourably of them, and not use any unjust dishonouring Thoughts, Words or Deeds against them, specially which would disable them for Government.

(*k*) *Mal.* 1. 6, 7. *Mat.* 15. 5, 6. & 21. 30, 31. *Eph.* 6. 2. 1 *Pet.* 2. 17. 1 *Tim.* 5. 17. *Rom.* 13. 6, 7. *Eph.* 5. 33. *Heb.* 12. 9, 2 *Sam.* 9. 6. 1 *King.* 1. 31.

5 Lastly

5. Laſtly they ought to do their beſt to defend them againſt injuries.

Q. 12. *But ſeeing* Parents *are named and not Princes, muſt we defend our Parents againſt our King if he be their Enemy?*

A. If their Cauſe be juſt, we muſt defend them by all lawful means; that is, by Prayer to God, by Argument, by Petition to the King, and by helping their Flight or hiding them: And if a King would raviſh or murder your Mother or Wife, you may hold his hands while they eſcape; as you may do if he would kill himſelf in Drunkenneſs or Paſſion. But you may not on ſuch private accounts raiſe a War againſt him, becauſe War is a publick action, and under the Judgment of the publick Governour of the Common-wealth, and not under the Judgment of your Parents or any private perſon. (*l*)

Q. 13. *But if the King Command me one thing and my Parents another, which of them muſt I prefer in my obedience?*

A. Each of them have their proper Office, in which they muſt be preferred and obeyed: Your Mother muſt be obeyed before the King, in telling you when to Suck or Eat. Your Parents muſt be obeyed before the King, in matters proper to Family-Government; as what daily Food you ſhall eat, and what daily work for them you ſhall do, and what Wife to chooſe, *&c.* But the King is to be obeyed before your Parents in all matters belonging to *National* Government.

Q. 14. *But what if it be about* Religious *acts, as what*

(*l*) 1 *Sam.* 19. 11, 12, 13, 17. & 19. 1, 4, 7. & 20. 16, 30, 42. & 14. 44, 45.

Paſtor

Paſtor *I ſhall chooſe*; *What Church I ſhall joyn with*; *how I ſhall ſpend the Lords day*, &c. *Muſt I prefer the* King *or my* Parents *in my Obedience?*

A. While you are in your Minority and underſtand not the Kings Laws, you muſt obey your Parents, and if they command you any thing contrary to the Kings Commands, they muſt be anſwerable for it, as the Caſe ſhall prove: ſome Commands about your Religion belong to your Parents, and ſome to the King, and they are accordingly to be obeyed. It is not the *Kings* Office but your *Parents* to Catechize you, to teach you to Read and Pray, to chooſe your School-maſter or Tutor; In theſe therefore your Parents are firſt to be obeyed: And it is your Parents office to chooſe where you ſhall dwell, and conſequently to what Paſtor you ſhall commit the conduct of your Soul: And alſo how in the Family and in Private you ſhall ſpend the Lords day. But the determination of all thoſe *publick Circumſtances*, which are needful to be impoſed on *all Chriſtians* in the *Land*, belongs not to your Parents but to the Supream Power. (*m*)

Q. 15. *But what if the King and the* Biſhops *or* Paſtors *differ about matters of Religion, to be believed or done, which of them muſt I obey?*

A. If it be in things belonging to the *Kings* determination, (as what Tranſlation ſhall be uſed in all the Churches, when Synods ſhall meet, who ſhall have the Tythes, Glebe and Temples; what National Faſts or Thankſgivings ſhall be kept, and ſuch like) you muſt obey the King. But if it be in things proper to the *Paſtoral* Office, (as who ſhall be

(*m*) *Deu.* 6. 11. & 41. 19.

judged

dged Capable of *Baptiſme*, or of the *Lords Supper* nd Church-Communion: Who ſhall be admoniſhed, xcommunicated or abſolved by the Paſtors: what Text the Miniſter ſhall Preach on, and on what ubject, in what Method and in what Words: what e ſhall ſay to troubled Conſciences or to the ſick, r to others: what words he ſhall uſe in Exhor-ation, Prayer or Thankſgiving: all theſe being part f the *Paſtors work*, you are to obey him in them all. ut neither Prince nor Paſtor have power againſt God. (*n*)

Q. 16. *But what if the Biſhops or Paſtors be di-ided; which of them muſt we obey?*

A. 1. Thoſe that obey Gods Laws. 2. Thoſe hat impoſe the ſafeſt courſe where the matter on ne ſide is no ſin, when on the other we fear it is. . All other things being equal, thoſe that are moſt nanimous and concordant with the univerſality of hriſtians, and the Primitive Church: And our *own* aſtors rather than others: And the Godly and minently wiſe, before the ignorant and ungod-. (*o*)

Q. 17. *But what if the Biſhop or Paſtor who is ur us, differ from moſt in the Nation? And if the ational Biſhops and Miniſtry differ from moſt other reign Churches,* (*as* England *from* France, Spain, aly, Germany, Moſcovy, *the* Greeks, Armenians, aſſines?)

A. The things in which the difference is ſuppoſed

(*n*) 2 *Coron.* 29. 27. *See all the Examples of Da-d, Solomon, Jehoſaphat, Hezekiah, Joſiah, Nehe-iah.* (*o*) *Rom.* 16. 16, 17. 1 *Theſ.* 5. 12, 13. *Heb.* 7, 17.

muſt

must not be thus confounded: either they are *necessary points of Faith* or *Practice* to all Christians in order to Salvation. 2. Or else they are *controverted Opinions* not so necessary. 3. Or else they are matters of *local occasional mutable practice.*

1. As to the first, All true Christians are agreed in all things necessary to our Common Salvation: I any oppose these (and draw men from the Church on that account) he is a Heretick. In this case God's Law must be known to us all, to which we must stick whoever gainsay it. (*p*)

2. In the second case (of disputable less necessary Opinions,) we must suspend our judgements till evidence determine them: But judge them most probably to be in the right who are in those matters discerned commonly to have greatest skill and sincerity. But the Ignorant cannot subscribe to any of them in the dark.

3. In the third case, (as what Time and Place we shall meet at, what Subject we shall hear; what Catechism-questions we shall answer, when we shall Communicate, and with what individual Persons, in what words the Assembly shall pray and praise God, &c.) we are to obey our *own Pastors*, and not *Strangers*: As every Wife is to be governed by her *own Husband*, and every Child by his own *Parents* and every Servant by his *own Master*: I scarce think our Papists (Monarchical or Aristocratical) would have an *universal Husband*, *Parent* or *Master*, or *Council* of *Husbands*, *Parents* or *Masters* of all the

(*p*) *Gal.* 1. 8. & 2. *See the Case of Paul and Peter.*

World

orld, or all the Kingdom, ſet up for ſuch acts theſe.

Q. 18. *But is there no Command to Parents, Prin-, and Paſtors for their duty, as well as to Chil-n and Subjects for theirs?*

A. The Commandements written on ſtone were ceſſarily brief, and the duty of Rulers is here im-ed and included.

Q. 19. *What is the duty of Parents for their ldren?*

A. 1. To take due care of their Lives, Health and ceſſary Maintenance. (*q*) 2. To teach them when y are capable to know God and his Word (his Do-ine, Laws, Promiſes and Penalties;) to know emſelves, their Souls, their Relation to God, their ty to him, their Original pravity, and guilt, and nger: To know Jeſus Chriſt, his Perſon, Life, octrine, Death, Reſurrection, Aſcenſion Glory, ngdom, Interceſſion, and Judgment: To know e Holy Ghoſt as ſent by Chriſt, to indite and l the Scripture, qualifie the Apoſtles and Evan-liſts to deliver infallibly Chriſts Commands, and ord them to all after Ages, and accordingly ſet-the Churches; to confirm their Miniſtry by Mi-les, and to ſanctifie all true Chriſtians to the end the world: To know the uſe of the ordinary iniſtry, and of the Communion of Saints: To know Covenant of Grace, and the Grace of Pardon, option and Sanctification which we muſt here re-ve, and the Glory which we ſhall receive here-

(*q*) *Deu.* 6. 11. & 11. 19. & 33. 46. *Joſ.* 4. 6, 22. *Eph.* 6. 3, 4. 1 *Tim.* 3. 12. *Prov.* 22. 6. & 13. & 29. 15.

after

after at Death and at the General Resurrection; A
the great dutyes of Faith and Repentance, of O
dience and Love to God and Man, and renounc
the Lusts of the flesh, the world and the Devil, wh
must be done by all that will be Glorified by
with Jesus Christ. (r)

This is the Catechism which Parents must te
their Children.

Q. 20. *Alas, it will be a hard and long work
teach Children all this; or Servants either that
at age?*

A. All this is but the plain meaning of the Cr
and ten Commandements; which the Church re
reth all to learn; And no more than in their B
tism the Parents should, and the Godfathers do,
lemnly Promise to see them taught. It is these thi
for which God hath given them life, and time, and
son; and on which their present safety and comf
and their Everlasting Life dependeth: And will
set them seven years Apprentice to a Trade,
set them Seven and Seven to Schools and Uni
sities, and Innes of Court, where study must be t
daily business: And will you think it too much
teach them the sence of the Creeds, Lords P
er and ten Commandements, needful to far gr
er and better ends? (s)

Q. 21. *In what manner must Parents teach t
Children?*

A. 1. Very plainly, by familiar talk: 2. Ge
ly and Lovingly, to win them, and not discour
them: 3. Beginning with the History and the D

(r) 1 *Tim.* 3. 16. 1 *Cor.* 15. 3, 4, 5, 6. *Heb.* 5.
12. & 6. 1, 2, 3. (s) 2 *Tim.* 3. 15.

Chri

ſtrine, which they are moſt capable to receive. 4. Very frequently, that it be not neglected or forgotten, *Deut.* 6. & 11. 5. Yet a little at a time, that they be not overwhelmed. 6. Praiſing them when they do well. 7. Doing all with ſuch holy reverence, that they may perceive it is the Work of God, and not a Common matter. 8. Teaching them by an anſwerable Life.

Q. 22. *What elſe beſides Teaching is the Parents duty?*

A. 3. To uſe all juſt means to make Religion pleaſant to them, and win their Hearts to Love it: And therefore to tell them the Author, the Excellency, the certainty and profit of it, here and hereafter. 4. To poſſeſs them with neceſſary Fear of God, of Death, of Hell and of Sin. 5. To make a great difference between the good and the bad; rewarding good Children, and Correcting the bad, diſobedient and ſtubborn. 6. To chooſe ſafe and godly School-maſters for them, if they teach them not all themſelves. 7. To keep them out of ill Company, and from Temptations; eſpecially to know their Vices, and watch againſt all occaſions of their ruin: 8. To chooſe meet Trades or Callings for them, and faithful Maſters, ever preferring the welfare of their Souls before their Bodies. 9. To chooſe meet Husbands or Wives for them, if they are to be marryed. (*t*) 10. To ſettle them under a faithful Paſtor in the real Communion of Saints. And all

(*t*) *Deu.* 6. 11. & 11. 19, 20. *Eph.* 6. 3, 4. 2 *Tim.* 15. 1 *Theſ.* 2. 7.

this

this with constant serious diligence, praying to God for his Grace and Blessing.

O how happy were the Church and World, if Parents would faithfully do all this needful certain Duty, and not perfidiously and cruelly break the Promise they made in Baptism, and by negligence, worldliness and ungodliness betray the Souls of their own Children to Sin and Satan. The happiness or misery of Families, Churches, Cities, Kingdoms, and of the World, lyeth most eminently on Parents hands.

Q. 23. *What is the duty of Children to their Parents in special?*

A. To Honour their Judgment and Authority; to be Thankful to them for their Being, Love and Education: To Love them Dearly: To learn of them willingly and diligently: To obey them faithfully: and to requite them as they are able: and what is included in the General duty of Subjects opened before.

Q. 24. *What if the Father be a Papist and the Mother a Protestant, and one commandeth the Child to read one book, and go to one Church, and the other another; which must be obeyed?*

A. Either the Child is of age and understanding to try and Judge which of them is contrary to God's Law, or not: If he be, he must obey God first, and therefore not obey any thing that is contrary to his Law: But if not, then he is one that will not put such questions, nor do what he doth out of Conscience to God, but perform meer humane Obedience to man: And if his Ignorance of Gods Law, through his own negligence, it will not excuse him

(*u*) *Eph.* 6. 1, 2. *Col.* 3. 20, 21.

Sin if he miſtake. But if it be from natural incapacity, he is ruled like a Bruit, and no doubt the Father is the Chief Governour of the houſe, and will and muſt be obeyed before the Mother, when obedience to God doth not forbid it, which this Child underſtandeth not.

Q. 25. *What if Children be rebellious in wickedneſs, as Drunkenneſs, Stealing,* &c. *muſt the Parents cauſe them to be put to death, as* Moſes *Law Commanded? or what muſt they do with them?*

A. Moſes Law had ſome ſpecial Severities, and was peculiar to that Nation, and is abrogate: whether the Common good and ſafety require the death of ſuch a Son (or any,) the Supream Power is judge, and not the Parents: Nor is it meet (though ſome think otherwiſe) that Parents have the Power of putting to death their Children: For the Commonwealth, which is better than the Family, is concerned in all the Subjects lives: And experience proveth it, that were this granted, Whores, Beggars and raging paſſionate Perſons would be Common Murderers of their Children.

But if the Magiſtrate would appoint one houſe of Correction in every County for Children that will not be ruled by Parents, where they may be kept in labour till they are humbled and ſubdued, it would be an excellent work.

Q. 26. *But what ſhall ſuch ſorrowfull Parents do?*

A. Firſt uſe all means by Wiſdom, Love and Patience, while there is hope: And next, if they are inſt their Correction, ſend them to the Houſe of Correction: And laſtly, diſinherit them, or deny them all maintenance for their luſt.

Q. 27. *Is it a duty to diſinherit an incorrigible wicked Son; or to deny ſuch filial maintenance and Portions?*

A. Suppoſing it to be in the Fathers power, it is a duty to leave them no more than will maintain their lives in temperance: For all men are Gods Stewards and muſt be accountable for all that he doth truſt them with: And they ought not to give it to be the fewel of Luſt and Sin, when they have reaſon to believe that it will be ſo uſed: That were to give Gods Mercies to the Devil, to be turn'd againſt him. Nor are Parents bound to give thoſe Children the *neceſſary maintenance* for their *lives* and *health*, or any thing at all, who by *obſtinate rebellion utterly forfeit it:* Nature is not ſo ſtrong a bond, but that ſome ſin may diſſolve it, and forfeit Life it ſelf, and therefore forfeit fatherly maintenance. The rebellion and ingratitude of an *incorrigible Child* is far more hainous than a *Neighbours* injuries. And though *Moſes* Law and its rigors be ceaſed, the reaſon of it ſtill remaineth, as directive to us. When thouſands of good people want food, and we cannot give all, it's a ſin to prefer an *incorrigible wicked Son* before them. (*x*)

Q. 28. *But God may change them when the Parents are dead?*

A. It is ſuppoſed that the Parents have tryed to the utmoſt of their Power: And Parents cannot judge of what unlikelihoods God may bring to paſs when they are dead. If God change them, God will provide for them: If Parents have any hope, they may

(*x*) *Luk.* 15. 16. *Deu.* 21. 18, 19, 20, 21. & 17. 11, 12. 2 *Theſ.* 3.

leave

leave ſomewhat in truſty hands to give them when they ſee them Changed. If not, ſuch may work for themſelves.

Q. 29. *But what if a Son be not deboiſt, but Civil; But be of a Corrupt underſtanding, inclined to ill Opinions, and averſe to ſerious Piety, and like to uſe his Eſtate to the hurt of the Church or Common-wealth? What ſhall Parents do by ſuch?*

A. The publick Intereſt is to be preferred before a Sons: If Parents have good hopes that ſuch a Son may do more good than harm with his Eſtate, they muſt truſt him as far as Reaſon requireth, rather than to truſt a Stranger. But if they have reaſon to believe that he will do more harm than good with it, they ſhould ſettle it in truſt to do all that good which he ſhould do, and not leave it to do hurt, if it be in their Power; Allowing him neceſſary maintenance.

Q. 30. *Should not Parents leave all their Eſtates to their Children? Or what proporion muſt they give them?*

A. Nature makes Children ſo near their Parents, that no doubt they muſt be ſpecially careful of their Corporal and Spiritual welfare above others: And the *Iſraelites* being tyed to keep their Poſſeſſions in their Families and Line, were under an extraordinary obligation in this matter. But to all Chriſtians the Intereſt of God and the Common good is the Chief, and to be preferred: (*y*) They that all Sold their poſſeſſions, and laid down the Money at the Apoſtles feet, did not ſcruple alienating them from their Heirs. In this caſe, Children are to be conſidered,

(*y*) *Act.* 4. & 5. 1, 2, 3. 1 *Cor.* 4. 2. 1 *Pet.* 4. 10. *Pſal.* 17. 14. *Job* 21. 11. *Luk.* 19. 8.

1. As meer *Receivers* of their *own due*. 2. Or as their Parents *Truſtees* for *doing good*. If they be like to prove faithful, their Parents ſhould rather truſt them than others with their Eſtates to *do good* when they are gone. But if not, they ſhould ſecure a due proportion for good Works.

And however all men ſhould in their Life do all the good that regularly they can do: For who can expect that his Son ſhould do that good with his Eſtate, which he had not a Heart to do himſelf? And who would not rather ſecure a reward to *himſelf* than to his *Son?*

Q. 31. *Do you diſallow of the Common Courſe, which is to give all that men can get to their Children, ſave ſome ſmall droppings now and then to the* Poor?

A. I take it to be the effect of that SELFISHNESS, which is the grand Enemy to the Love of God and Man. A carnal Selfiſh man doth live to his Fleſh and Carnal Self, for which he gathers all that he can get: And when he muſt needs dye and can no longer enjoy it, he takes his Children to be as parts of himſelf, and what they have he thinks he almoſt hath himſelf: And ſo out of meer Self-love doth Love them and enrich them. But a Holy perſon thinks all is Gods, and that it is beſt uſed which is beſt improved to his Will and Kingdom.

But Alas, what have Selfiſh carnal worldlings to account for? When the beſt they can ſay of the uſe of Gods talents, is, that they pampered the fleſh with as much as it craved, and the reſt they gave their Children to make them rich, that their Fleſh alſo might be pampered, and their luſt might want no fewel or proviſion, nor their Souls want temptation. Hundreds or Thouſands given to Daughters, and Lands

Lands purchaſed for their Sons, and now and then a Farthing or a Penny given to the Poor. And though the Hypocrites take on them to believe Chriſt, that it's harder for a rich man to enter into the Kingdom of God, than for a Camel to go through a Needle's eye, yet they live as if nothing were the deſire and buſineſs of their lives, but to make their own and their Childrens Salvation by Riches thus next to impoſſible. (z)

Q. 32. *Is it well, as is uſual, to give the eldeſt Son all the Inheritance?* (*)

A. Nature and Scripture tell us of ſome preeminence of the eldeſt: This Birthright *Jacob* thought worth the buying of *Eſau:* Chriſt is called the *Firſt-born of every Creature,* becauſe the firſt-born have the preeminence of Rule, Wealth and Honour: And the heavenly Society are called *The general Aſſembly of the firſt-born whoſe Names are enrolled in Heaven,* Heb. 12. Becauſe they are in Honour and Power above others. But yet, 1. The Younger alſo are Sons, and muſt have their part: And it pleaſed God to leave on record how oft he hath preferred the Younger: Even an *Abel* before *Cain,* a *Seth* before his Seniors; a *Sem* before *Japhet* and *Cham:* *Iſaac* before *Iſhmael*; *Jacob* before *Eſau: David* and *Solomon* before their Elder Brethren.

2. But to the faithful, though Nature be not diſregarded, yet Grace teacheth us what to prefer. And Chriſt and his members are dearer to us than our Sons or natural members. (†) In caſes where

(z) P*ſal.* 49. 9, 10, 11, 12, 13, 14, 15. (*) *Gen.* 25. 31. (†) *Mat.* 19. 21. *Mar.* 10. 21. *Luk.* 12. 33. & 18. 22.

we muſt deny our ſelves for Chriſt and the publick good, we may alſo deny our natural Kindred; For they are not nearer to us than our ſelves. And if an eldeſt Son be wicked or unprofitable, a believing Parent ſhould give him the leſs, and more to a younger (yea to a Stranger) that will do more ſervice to God and his Countrey; and not prefer a fleſhly difference and priviledge, before a Spiritual and his Maſters Service.

Q. 33. *What is the Duty of Huſbands to their Wives?*

A. To love them as themſelves, and live with them in conjugal Chaſtity as Guides and Helpers, and provide for them and the Family, to endeavour to cure their infirmities and paſſions, and patiently bear what is not cured; to preſerve their honour and authority over inferiours, and help them in the education of their Children, and comfort them in all their ſufferings. (*)

Q. 34. *What is the duty of Wives to their Huſbands?*

A. To live with them in true Love and Conjugal Chaſtity and Fidelity; to help them in the Education of Children, and governing Servants, and in worldly affairs; To learn of them and obey them: To provoke them to dutyes of Piety and Charity, and to bear with their infirmities, and Comfort and Help them in their Sufferings: And both muſt live as the Heirs of Heaven, in preparation for the Life to come. (†)

(*) *Eph.* 5. 25. *Col.* 3. 19. 1 *Pet.* 3. 7. (†) *Eph* 5. 22, 24. *Col.* 3. 18. *Tit.* 2. 4, 5. 1 *Pet.* 3. 1, 2, 3.

Q. 35. *What*

Q. 35. *What is the duty of Masters to their Servants?*

A. To employ them suitably, not unmercifully, in profitable labour, and not in sin or vanity: To allow them their due wages, and maintenance, keeping them neither in hurtful Want, nor in Idleness, or sinful fulness: To teach them their duty to God and Man, and see that they joyn in publick and Family Worship, and live not in any wilful sin: And as Fellow Christians (if they are such) to further their comfortable passage to Heaven. (*)

Q. 36. *But what if we have Slaves, that are no Christians?*

A. You must use them as Men, that are Capable of Christianity, and do your best with pity to cure their Ignorance and Unbelief and sin, and to make them Christians, preferring their Souls before your worldly commodity.

Q. 37. *Is it lawful to buy and use men as Slaves?*

A. It is a great mercy accidentally for those of *Guiny*, *Brasile*, and other Lands, to be brought among Christians, though it be as Slaves: But it is a sin in those that Sell and buy them as Beasts, meerly for Commodity, and use them accordingly: But to buy them in compassion to their Souls as well as for their Service, and then to sell them only to such as will use them Charitably like men, and to employ them as aforesaid, preferring their Salvation, is a lawful thing, specially such as Sell themselves, or are sold as Malefactors.

Q. 38. *What is the duty of Servants to their Masters?*

(*) *Eph.* 6. 9. *Col.* 4. 1.

A. To honour and obey them, and faithfully serve them, as part of their service of Christ, expecting their chief reward from him: To be trusty to them in Word and Deed, not lying, nor stealing, or taking any thing of theirs without their content, nor wronging them by idleness, negligence or fraud. Learning of them thankfully and sincerely, and obediently, joyning with them in publick and Family Worship of God. (†)

Q. 39. *Doth God require Family Teaching, and daily Worship?*

A. Yes, both by the Law of Nature and Scripture. All Christian Societies must be sanctified to God: Christian Families are Christian Societies: They have as Families constant dependance on God, constant need of his protection, help and blessing, and constant work to do for him, and therefore constant use of prayer to him: And as Nature and Necessity will teach us to eat and drink every day, though Scripture tell us not how oft, nor at what hour, so will they tell us that we must daily ask it of God. And stated times are a hedge to duty, to avoid omissions and interruptions: And Scripture Commandeth Parents to teach and perswade their Children constantly, lying down and rising up, *&c.* (*) *Deut.* 6. & 11. And to bring them up in the Nurture and admonition of the Lord: *Cornelius*, *Crispus* and others Converted, brought in their households with them to Christ. *Daniel* prayed openly daily in his House.

(†) 1 *Pet.* 2. 18. *Tit.* 2. 9. 1 *Tim.* 6. 1, 2. *Eph.* 6. 5, 6, 7. *Col.* 3. 22. (*) *Act.* 10. 2, 3. 1 *Cor.* 1. 16. *Gen.* 18. 19. 2 *Sam.* 6. 11, 20. *Exo.* 12. 3, 4.

The

The fourth Commandment requireth of Masters that all in their House do Sanctifie the Sabbath. Reason and Experience tells us, that it is the keeping up Religion and Virtue in Families, by the constant instruction, care, and Worship of God by the Governours, that is the chief means of the hopes and welfare of the world, and the omission of it the great cause of all publick corruption and confusion. (†)

Q. 40. *What must Children, Wives, Servants and Subjects do that have bad Parents, Husbands, Masters and Magistrates?*

A. Nature bindeth Children in minority so to their Parents, and Wives to their Husbands (except in case of lawful divorce) that they must live in patient bearing with what they cannot amend: And so must such Servants and Subjects as by Law or Contract may not remove, nor have legal remedy. But those that are free may remove under better Masters and Princes when they can.

Q. 41. *But whole Nations cannot remove from Enemies and destroyers?*

A. It is God and not I that must answer such cases. Only I say: 1. That there is no Power but of God.

2. That Governing Power is nothing but *Right* and *Obligation* to Rule the People in order to the Common good. (*)

3. That *destroying* the *Common good* is not *Ruling*, nor any act of Power given by God.

4. That all mans Power is *limited by God* and

(†) *Act.* 12. 12. *Act.* 2. 46. & 5. 42. *Prov.* 3. 33. (*) *Rom.* 13. 2, 3, 4, 5, 6, 7. 2 *Cor.* 10. 8. & 13. 10. 1 *Pet.* 3. 11, 12, 13, 14.

sub-

subordinate to his universal Government and Laws, and he hath given none Authority against himself or his Laws.

5. That so far as Gods Laws have not determined of the *species* and *Degrees* of *Power*, they must be known by the humane Contracts or Consent which found them.

6. Nations have *by Nature* a right to self-preservation against destroying Enemies and Murderers.

7. And when they only seek to save themselves *against such*, they resist not Governing Authority.

8. But particular persons must patiently bear even wrongful destruction by Governours: And *whole Nations tolerable injuries*, rather than by Rebellions and Wars to seek their own preservation or right, to the hurt of the Common-wealth. (+)

9. They are the great enemies of Government, who are for *Perjury*, by which mutual Trust is overthrown.

CHAP. XXXIX.

Of the Sixth Commandement.

Qu. 1. *WHat are the Words of the sixth Commandement?*

A. Thou shalt do no Murder.

Q. 2. *What is Murder?*

A. Killing unjustly a reasonable Creature: And

(+) *Mat.* 17. 25, 26. & 22. 19, 20.

that culpably tends to it, bringeth an answera-
degree of guilt.

Q. 3. *Why is this command the first that forbiddeth vate wrongs?*

A. Because a mans Life is more precious than the cidents of his Life; Death depriveth him of all ther time of Repentance and earthly Mercies; and priveth all others of the benefit which they might ceive by him. They rob God and the King of Subject: Therefore God who is the giver of Life, a dreadful avenger of the sin of Murder; *Cain* s cast out with terrour for this sin: for it was the evils first Service, who was a Murderer from the ginning: Therefore God made of old the Law ainst eating Blood, lest men should be hardened cruelty, and to teach them his hatred of blood-iltiness. (*a*) And it was the Murder of the Pro-ets and of Christ himself and his Apostles, that ought that dreadful destruction on the *Jews*, when rath came upon them to the uttermost. (*b*)

Q. 4. *If God hate murder, why did he Command* Israelites *to kill all the* Canaanites, *Men, Women d Children?*

A. Justice done by God or his Authority on Ca-tal Malefactors, is not murder. You may as well k why God will damn so many in Hell, which worse than Death. The Curse was fallen on *Chams* sterity: They were Nations of Idolaters, and Mur-

(*a*) *Deut.* 19. 10, 13. 1 *King.* 2. 31. 2 *King.* 1. 16. & 22. 4. *Prov.* 6. 17. *Gen.* 4. 10, 11. 9. 4, 5, 6. & 37. 26. & 42. 22. *Prov.* 28. 7. *Hos.* 4. 2. (*b*) *Mat.* 23. 31. & 27. 25. 4. *Luk.* 11. 50. *Rev.* 16. 6. *Act.* 22. 20.

derers

derers of their own Children, offering them to Ido
and ſo drown'd in all wickedneſs, that God juſtly ma
the *Iſraelites* his Executioners to take away th
forfeited Lands and Lives. (*c*)

Q. 5. *When is killing Murder, or unlawful?*

A. When it is done without Authority from G
who is the Lord of Life.

Q. 6. *To whom doth God give ſuch authority to*
men?

A. To the Supream Rulers of Common-weal
and their Magiſtrates to whom they communic
it. (*d*)

Q. 7. *May they kill whom they will?*

A. No: None but thoſe whoſe crimes are ſo gr
as to deſerve death by the Law of God in Nat
and the juſt Laws of the Land: even ſuch wh
crimes make their death the due intereſt of the
publick, and needful to its good and ſafety.

Q. 8. *What if a Prince think that the death*
an Innocent man is accidentally neceſſary to the ſa
ty of himſelf or the Common-wealth, through other
fault: may he not kill him? (*e*)

A. No: he is a Murderer if he kill the Innoc
or any whoſe fault deſerveth not death; ſhould G
permit killing on ſuch pretences, no mens lives wo
be ſafe. In Factions there be other wayes of
medy: and ſuch wicked means do but haſten
increaſe the evil which men would ſo prevent. (*f*)

(*c*) *Deu.* 27. 15. & 18. 9. & 29. 17. 2 *Ki*
16. 3. *Lev.* 18. 26, 27. *Deu.* 18, 12. (*d*) G
26. 11. *Exo.* 19. 12. & 21. 12, 15, 16, 17. D
17. 6, 7. & 21. 22. & 24. 16. *Joſ.* 1. 18. (*e*) J
18. 14. (*f*) 1 *Sam.* 14. 43, 44, 45.

Q. 9. *M*

Q. 9. *May not Parents have power to kill bad ildren?*

A. No: I have given you the reaſon under the Commandement.

Q. 10. *May not a man kill another in the neceſ- defence of his own Life?*

A. In ſome caſes he may, and in ſome not: He in caſe it be his equal or inferiour as to pub- uſefulneſs, and he have no other means being ulted by him to ſave his Life from him. But may not, 1. If by flight or other juſt means he ſave his own Life: 2. Nor if it be his King, Father; or any publick Perſon, whoſe death uld be a greater loſs to the Common-wealth than own. (*g*)

Q. 11. *How prove you that?*

A. Becauſe the Light of Nature tells us, that ſee- *Good* and *Evil* are the objects of our *Willing Nilling*, therefore the *Greateſt Good* ſhould ſtill preferred, and the greateſt evil be moſt avoid- and that the *Good* or *Hurt* of the Common- alth is far greater than of a ſingle private per-

Q. 12. *But doth not Nature teach every Creature reſerve its life, and rather than die to kill ano- ?*

A. The Nature of man is to be Rational, and ve bruitiſh Nature, and to chooſe by Reaſon gh againſt ſenſitive inclination. (*h*) Why elſe Martyrs chooſe to dye rather than to ſin? and ldiers chooſe their own death before their Cap-

(*g*) So *David* to *Saul*. (*h*) 1 *Chr.* 11, 19. 1 *Joh.* 6. *Rev.* 12. 11.

tains

tains or their Kings; in which God and reason ju
fie them.

Q. 13. *But by this Rule an Army should kill th*
General, rather than to be killed or betrayed to de
by him: because all their lives are better than one man

A. If they be but some part of an Army, a
the Generals life be more useful to the rest, and
their King and Countrey and the publick good, th
all theirs, they should rather dye, as the *Theb*
Legion did: But if the General be a Traytor to
King and Countrey, and would destroy all or p
of the Army to the publick loss and danger, i
no Murder if they kill him when they have no o
way to save their Lives.

Q. 14. *How many sorts of Murder are there,*
which are the worst?

A. I. One of the worst is Persecution: Kil
men because they are good, or because they
not break Gods Lawes. And lower degrees of P
secution, by Banishment, Imprisonment, Mul
participate of guilt against this Command. (*i*)

II. A second sort of hainous Murder is by
sacres, and unlawful Wars. In which *multitudes*
murdered, and that studiously and with greatest
dustry, and Countreys ruined and undone. The
titude of hainous Crimes that are contained in
unlawful Warre, are hardly known but by sad
perience.

III. Another sort of hainous Murder is, when
rents kill their own Children, or Children their
rents.

(*i*) *Prov.* 29. 10. *Rev.* 6. 10, 12. & 18.
& 19. 2. *Mat.* 23. 35.

IV.

. IV. Another is when Princes deſtroy their own Subjects whom by Office they are bound to protect, or Subjects their Princes, whom they are bound to obey, and defend, and honour.

V. Another ſort of hainous Murder, is when it is committed on pretence of Juſtice, by *Perjured Witneſſes*, *falſe Accuſers*, or *falſe Judges* or *Magiſtrates*: (k) As *Naboth* was murdered by *Jezebel* and *Ahab*, and Chriſt by the *Jews* upon falſe accuſations of Blaſphemy and Treaſon. For in this caſe the Murder is fathered on *God* and on *Juſtice* which moſt abhorre it, and the beſt things which ſhould preſerve the peace of the Innocent, are uſed to the worſt ends, even to deſtroy them: And a man hath no defence for himſelf, as he may have againſt Murtherers or open Enemies; and he is deſtroyed by thoſe that are bound to defend him: And the moſt deviliſh wicked Perjured men are made the Maſters of mens Lives, and may conquer Subjects by perverting Law.

VI. One of the moſt hainous crimes is *ſoul-murder*: which is done by all that draw or drive men into ſin, or from their duty to God and the care of their Salvation: either by ſeducing falſe Opinions, oppoſing neceſſary Truth and Duty, or by ſcorns, or threats. But none here ſin ſo grievouſly as *wicked Rulers*, and *wicked Teachers* and *Paſtors* of the Churches: Others kill Souls by one and one, but theſe by hundreds and thouſands: And therefore it is the Devils main endeavour through the World, to get Rulers and Teachers on his ſide, and turn the *Word* and *Sword* againſt him that did ordain them. All the Idola-

(k) 1 *King.* 21. 19.

trous

trous World that know not Christ, are kept under the Power of the Devil, principally by wicked Rulers and Teachers: And so is the Infidel and *Mahometan* World. When the *Turks* had once conquered the Eastern Empire, how quickly did those famous Churches and large Nations forsake Christ, and turn to the grossest of Deceivers! O how many millions of Souls have been since hereby destroyed! And what wicked deceitful, and contentious Teachers have done to the murdering of Souls, alas! the whole Christian World is witness. Some by Heresie, and some by Proud Tyranny, and some by malignant opposition to the serious practice of that holy Law of God which they preach; and some by Ignorance, and some by slothful treacherous negligence, and some by Church-divisions, by their Snares, or contentiousness. Such as *Paul* speaks of, *Phil.* 1. 15, 16. & 2. 3. And some in envy malign and hinder the preaching of the Gospel, by such as they distast, 1 *Thes.* 2. 16.

VII. But of all Soul Murder, it is one of the greatest which is done by wicked Parents on their own Children, who breed them up in Ignorance, Wickedness, and profane neglect, if not hatred and scorn of serious Holiness. (*l*) And teach them malignant principles, or hinder them from the necessary means of their Salvation: That by Example teach them to Swear and lie, and be drunken or profane: For Parents to be the cruel dampers of their own Children, and this when in false hypocrisie they Vowed them in baptism to God, and promised their godly education, is odious cruelty and perfidiousness.

(*l*) *Deu.* 12. 31. *Psal.* 106. 37, 38.

VIII. An

VIII. And it is yet a more hainous Sin to be a Murderer of ones own Soul; as every ungodly and impenitent sinner is: For Nature teacheth all men to Love themselves, and to be unwilling of their own destruction. And no wonder that such are unmerciful to the Souls of Wives, Children and Servants, who will damn themselves; and that for nothing; and that, after all the importunities of God and man to hinder them. (*m*)

Q. 15. *When may a man be accounted a Soul-self-murderer? seeing every man hath some sin?*

A. Every sin, (as every sickness to the body) is an enemy to life, though it destroy it not: And as wounding a man (yea or injurious hurting him or desiring his hurt,) is some breach of this Command, as Christ tells us *Math.* 5. so every sin is as hurtful to the Soul: But those are the mortal murdering sins, which are inconsistent with the Predominant habitual Love of God and Holiness; and are not only from the *Imperfection* of this *Divine Nature* and *Image*, but from the *absence* of it: such as are the sins of the *unbelievers* and *impenitent*.

Q. 16. *But he shall not be hang'd for killing another that doth it against his Will: And no man is willing to damn himself?*

A. But a man will himself be a dead man if he kill himself unwillingly: And all wicked men do *willingly* murder their own Souls: They be not willing to burn in Hell: but they are willingly ungodly, Worldly, Sensual; And unholiness is the death or misery of the Soul; and the departing of the Heart

(*m*) *Prov.* 13. 13. & 29. 1. & 6. 32. & 21. 15.

or Love from God, and chooſing the world and fleſhly pleaſure before his Grace and Glory, is the true Soul-murdering: (*n*) When God maketh Poyſon deſtructive to mans Nature, and forbids us taking it, and tells a man that it will kill him, if this man will yet take the Poyſon becauſe it is ſweet, or will not believe that it is deadly, it is not his being unwilling to die that will ſave him. When God hath told men, that unholineſs and a fleſhly Mind is death, he deſtroyeth his Soul that yet will chooſe it. (*o*)

And it is a hainous aggravation that Poor ſinners have ſo little for the Salvation which they ſell. The Devil can give them nothing that is to be put into the ballance againſt the leaſt hope or poſſibility of the Life to come: And for a man to ſell his own Soul, and all his hopes of Heaven for a baſe luſt, or a tranſitory ſhadow, as profane *Eſau* ſold his birthright for a Morſel, is Self-murder of a moſt odious kind.

Q. 17. *But you make alſo our Friends that Love us to be murderers of us, if they draw us to ſin, or neglect their duty?*

A. As the Love of his own fleſh doth not hinder but further the Drunkards, Fornicators and idle perſons murder of his own Soul; ſo your Friends carnal love to you, may be ſo far from hindering that it may further your deſtruction. They that draw each other to Fornication, to Gaming, to time-waſting Playes, to Gluttony and Drunkenneſs, may

(*n*) *Rom.* 2. 5, 6, 8. 1 *Cor.* 6. 9, 10. *Eph.* 5. 5, 6, 7. (*o*) *Heb.* 12. 16. *Mar.* 8 36. *Heb.* 12. 14.

do

do it in *Love*. If they give you poyſon in Love, it will kill you. (*p*)

And if Parents that are bound to feed their Children, do famiſn them, do you think they do not murder them by omiſſion? So may they, and ſo may Miniſters murder the Souls that they are by Nature or Office entruſted to inſtruct and diligently govern.

Q. 18. *Are there any other wayes of Murther?*

A. So many that it is hard to number them. As by raſh Anger, Hatred, Malice, by Drunkenneſs diſpoſing to it: By Magiſtrates not puniſhing murderers; By not defending the Lives of others when we ought: and abundance more which you may read in Biſhop *Downames* Tables on the Commandements.

Q. 19. *Muſt I defend my Parents or Children againſt the Magiſtrate or any one that would kill them by his Commiſſion?*

A. Not againſt Juſtice no doubt, what you muſt do againſt Subjects who pretend an *illegal Commiſſion* to *rob* or *kill your ſelf*, *Parents* or *Children*, or deſtroy *Cities*, and *Countreys*, is partly toucht on under the fifth Commandement, and partly matter unmeet for a Catechiſme, or private unlearned mens unneceſſary diſcourſe.

Q. 20. *Are there more waies of ſelf murder?*

A. Among others exceſs of Meat and Idleneſs deſtroy mens health and murder millions.

(*p*) *Gal.* 4. 17, 18.

CHAP. XL.

Of the Seventh Commandement.

Qu. 1. *What are the Words of the Seventh Commandement?*

A. **Thou shalt not Commit Adultery.**

Q. 2. *What is the sin here forbidden?*

A. All unlawful carnal Copulation, and every evil inclination, or action or omission which tendeth thereunto, or partaketh of any degree of unchastity or Pollution.

Q. 3. *Is all lust or inclination to Generation a Sin?*

A. No: For 1. Some is natural to man, and that not as corrupt; But as God said, *Increase and Multiply* before the Fall, so no doubt he inclined Nature thereto. (*a*) 2. And the regular propagation of Mankind, is one of the noblest natural works that man is instrumental in: A Man being a more excellent thing than a house or any Work of art. 3. And God hath put some such inclination into Nature, in great Wisdom and Mercy to the world: For if Nature had not some considerable appetite to Generation and also strong desire of Posterity, Men would hardly be drawn to be at so much care, cost and la-

(*a*) *Heb.* 13. 4. *Gen.* 1. 22, 28. & 9. 7. & 22. 17. & 26. 4, 24.

bour

bour to propagate Mankind, but ſpecially Women would not ſo commonly ſubmit to all their ſickneſs, pain, danger and after-trouble which now they undergo. But if a few ſelf-denying perſons did propagate Mankind only as an act of obedience to God, the multitude of the ungodly would not do it.

Q. 4. *If it be ſo, why is any carnal acts of Generation forbidden? ſpecially when it is an act of Love, and doth no body any harm?*

A. God hath in great Wiſdom and Mercy to man made his Laws for reſtraining men from inordinate Luſt and Copulation.

1. The nobleſt things are baſeſt when Corrupted. Devils are worſe than men becauſe they were higher and better before. A wicked man is incomparably worſe and more miſerable than a Beaſt or a Toad, becauſe he is a nobler nature depraved. And ſo humane Generation is worſe than that of Swine or Dogs when it is vicious.

2. Promiſcuous unregulated Generation tends to the utter ruin and vitiating of Mankind, by the overthrow of the juſt Education of Children, on which the welfare of Mankind doth eminently depend. Alas, all care and order is little enough and too little to keep corrupted Nature from utter Beaſtiality and malignity; much more to make Youth wiſe and virtuous, without which it had been better never to have been born: When Fathers know their own Children, and when Mothers have the love and encouragement and Houſhold-advantage of order which is neceſſary, ſome good may be done. But lawleſs exerciſe of Luſt will fruſtrate all. 1. Women themſelves will be Slaves, or their advantage mutable and uncertain: For ſuch Luſt will ſerve its turn

of them but for Novelty, and will be ſtill for change; And when a younger or a fairer comes, the Mother is caſt off and hated: (*b*) And then the next will hate her Children, or at leaſt not love them as neceſſary Education doth require. And when the Father hath forſaken the Mother, it's like he will forſake the Children with her. And when Womens luſts are lawleſs as well as Mens, men being uncertain what Children are their own, will be regardleſs both of their Souls and Bodies: So that Confuſion would deſtroy Religion and Civility, and make the World worſe than moſt of the *American Savages* are, who are taught by nature to ſet bounds to luſt.

And beſides all this, the very Luſt it ſelf thus increaſed by lawleſs liberty would ſo corrupt mens Minds, and Fantaſies and Affections into a ſordid beaſtly Senſuality, that it would utterly indiſpoſe them to all ſpiritual and heavenly yea and manly employments of Heart and Life; men will grow ſottiſh and ſtupid, unfit to conſider of Heavenly things, and uncapable of Holy pleaſures.

Q. 5. *But if theſe evil conſequents be all, then a man that can moderately uſe Fornication ſo as ſhall avoid theſe evils, ſinneth not?*

A. Sin is the breach of Gods Law: Theſe miſchiefs that would follow lawleſs luſt, ſhew you that God made this Law for the welfare of Mankind: But Gods own Wiſdom and Will is the Original reaſon of his Law, and muſt ſatisfie all the World. But

(*b*) *Act.* 15. 20, 29. *Rom.* 1. 29, 30. 1 *Cor.* 6. 13, 18. & 7. 2. & 10. 8. *Gal.* 5. 19. *Eph.* 5. 3. 4. *Col.* 3. 5. 1 *Theſ.* 4. 3. *Rev.* 2. 14, 20. *Mat.* 15. 19. 1 *Cor.* 5. 11. *Heb.* 12. 16.

were

were there none but this forementioned, to avoid the Worlds confuſion and ruine, it was needful that God ſet a Law to Luſt: And when this is done for the Common good, it is not left to man to break Gods Law whenever he thinks he can avoid the conſequents and ſecure the end of the Law. For if men be left to ſuch liberty as to judge when they may keep Gods Law and when they may break it, luſt will alwayes find a reaſon to excuſe it, and the Law will be in vain. The World needed a regulating Law: and Gods Law muſt not be broken.

Q. 6. *Which are the moſt hainous ſorts of filthyneſs?*

A. Some of them are ſcarce to be named among Chriſtians: 1. Sodomy: 2. Copulation with Bruits. 3. Inceſt; ſinning thus with near kindred: 4. Rapes or forcing Women. But the commoneſt ſorts are Adultery, Fornication, ſelf-Pollution and the filthineſs of the thoughts and affections, and the words and actions which partake of the Pollution. (*c*)

Q. 7. *Why is Adultery ſo great a ſin?*

A. Beſides the foreſaid evils that are Common to it and Fornication, it is a perfidious violation of the Marriage Covenant, and deſtroyes the conjugal Love of Husband and Wife, and confoundeth Progeny, and as is aforeſaid corrupteth Family order and humane Education. (*d*)

Q. 8. *Why may not a man have many Wives now as the* Jews *had?*

A. As Chriſt ſaith of *Putting away*, *From the beginning it was not ſo*, but it was permitted for the

(*c*) *Gen.* 18. 1 *Cor.* 5. *Lev.* 18. (*d*) *Mat.* 5. 32. & 19. 6, *Mal.* 2. 13.

hardneſs of their Hearts; that their Seed might be multiplyed, in which they placed their chief proſperity. And (that we may not think worſe of them than they were) as God hath taught the very Bruits to uſe Copulation no ofter than is neceſſary to Generation, ſo it is probable by many paſſages of Scripture, that it was ſo ordinarily then with men; and conſequently that they that had many Wives uſed them not ſo often as now too many do one, and did not multiply Wives ſo much for Luſt as for Progeny. (*e*)

Q. 9. *But is no ofter uſe of Huſband and Wife lawful than for Generation?*

A. Yes, in Caſe of neceſſitating Luſt: But ſuch a meaſure of Luſt is to be accounted inordinate, either as ſin or a diſeaſe; and not to be cauſleſly indulged; though this remedy be allowed it. (*f*)

Q. 10. *But why may not many Wives be permitted now as well as then?*

A. 1. No man can either diſpenſe with Gods Laws, or forgive ſin againſt them, but God himſelf. If he *forbear* men in a ſin, that doth not juſtifie it. 2. If a few men and many Women were caſt upon a Wilderneſs, or ſent to plant it by Procreation, the caſe were liker the *Iſraelites*, where the Men were ofter kill'd by Wars and Gods Judgments than the Women: But with us there is no pretence for the like Polygamy; but it would confound and diſquiet Families.

If one ſhould make a difficult caſe of it, whether a Prince that hath a Barren Wife may not take ano-

(*e*) *Gen.* 29. 30, 34. & 30. 15. 18. 20. *Deu.* 25. 6, 7. (*f*) 1 *Cor.* 7. 9.

ther

ther, for the ſafety of a Kingdom, when it is in notorious danger of falling into the hands of a deſtroyer (as *Adams* own Sons and Daughters lawfully marryed each other becauſe there were no others in the World,) this would be no excuſe, where no ſuch publick notorious neceſſity can be pleaded.

Q. 11. *Why muſt marriage be a publick act?*

A. Becauſe elſe Adultery and unlawful Separations cannot be known nor puniſhed, but Confuſion will come in.

Q. 12. *But is it not Adultery that is committed againſt ſecret Marriage, which was never publiſhed or legally Solemnized?*

A. Yes: Secret conſent makes a Marriage before God, though not before the World: and the violation of it is Adultery before God.

Q. 13. *May not a man put away his Wife, or depart from her, if ſhe ſeek his death, or if ſhe prove utterly intolerable?*

A. While he is Governour he hath divers other Remedies firſt to be tryed: A Bedlam muſt be uſed as a Bedlam: And no doubt but if he have juſt cauſe to fear poyſoning or other ſort of Murder, he may ſecure his life againſt a Wife as well as againſt an Enemy: Chriſt excepted not that caſe, becauſe Nature ſuppoſeth ſuch Exceptions.

Q. 14. *But if utter unſuitableneſs make their Cohabitation an inſuperable temptation or intolerable miſery, may they not part by conſent for their own good; ſeeing it is their mutual good which is the end of Marriage?*

A. 1. The publick good is a higher end of all mens worldly Intereſts and Actions than their own: And when the Example would encourage unlawful Sepa-

Separators, they must not seek their own ease to the publick detriment. (*g*) 2. And if it be their own sinfull distempers which maketh them unsuitable, God bindeth them to amend, and not to part: And if they neglect not his Grace, he will help them to do what he commandeth: And it's in his way and not their own, by the *Cure of their sin*, and not by *indulging* it that they must be healed: But as the Apostle saith in another Case, if the faulty Person depart, and the other cannot help it, a Brother or Sister is not left in Bondage, but may stay till the allay of the Distemper incline them to return. (*g*)

Q. 15. *What is inward heart Fornication or Uncleanness?*

A. 1. Inordinate filthy thoughts are some degree; 2. Inordinate desires are a higher degree: 3. Inordinate contrivance and consent are yet a higher. And when such thoughts and desires become the ordinary Inhabitants of the Soul, and pollute it when they lie down and when they rise, and shut out holy and sober thoughts, and become a filthy habit in the Mind, then the degree is so great, as that an unclean Devil hath got great advantage, if not a kind of possession of the Imagination and the Soul. (*h*)

Q. 16. *Which way are the other Senses guilty of this sin?*

A. 1. When an ungoverned Eye is suffered to fetch in lustfull thoughts and desires into the mind. 2. Much more when to such immodest or unchaste

(*g*) *Mat.* 5. 32. & 19. 6. (*h*) *Mat.* 5. 28, 29. *Eph.* 5. 4, 5. *Jam.* 1. 21. 2 *Pet.* 2. 18. 1 *Joh.* 2. 16. *Job* 31. 1.

Looks,

ooks, there is added immodeſt Actions and dalli-
nce, unfit to be named. 3. And when fleſhly Ap-
etite and Eaſe do bring in fewel to unchaſte incli-
ations. 4. And when the Ear is ſet open to ribald
nd defiling words.

Q. 17. *How is the Tongue guilty of Uncleanneſs?*

A. By the aforeſaid filthy or wanton talk, read-
g alluring Books, uſing alluring words to others,
ut worſt of all by defending, extenuating or excu-
ng any filthy Luſts.

Q. 18. *What are the chief Cauſes of this ſin?*

A. It is ſuppoſed that God put into Nature an
rdinate Governable Appetite to Generation in Man-
ind: But that which rendereth it inordinate and un-
ly and deſtructive, is, 1. Overmuch pampering
e fleſh by pleaſing Meats and Drinks. 2. Idleneſs:
ot keeping under the Body by due labour; nor
eeping the Mind in honeſt employment, about our
allings, and the great matters of our Duty to God
d of our Salvation, which leave no room for Filth
d Vanity. 3. Want of a ſanctified Heart and ten-
r Conſcience to reſiſt the firſt degrees of the ſin.
Specially wilfull running into temptation. (*i*)

Q. 19. *By what degrees do Perſons come to Forni-
ion?*

A. 1. By the foreſaid cheriſhing the Cauſes, *Ap-
ite* and *Idleneſs*.

2. By this means the luſtfull Inclinations of the
ſh grow as ſtrong and troubleſome in ſome as a
lent Itch, or as a Thirſt in a Feaver. (*k*)

(*i*) *Deu.* 6. 21. *Ezek.* 16. 49. (*k*) *Eph.* 2. 3.
4. 12. 7, 8. 2 *Pet.* 2. 14. 16. 18. 1 *Joh.* 2. 16.
5. 19, 20.

3. Then

3. Then an ungoverned Eye must gaze upon some tempting piece of Flesh.

4. And if they get opportunity for frequent privacy and familiarity, and use it in immodest sights and actions, they are half overcome.

5. For then the Devil as an unclean Spirit gets possession of the Imagination, and there is a strong inclination in them to think of almost nothing else, but fleshly filth, and the pleasure that their Sense had in such immodest bruitishness. When God should have their Hearts Morning and Night, and perhaps at Church and in holy Actions, this unclean Spirit ruleth their thoughts.

6. Then Conscience growing senseless, they fear not to feed these pernicious flames with ribbald talk, and Romances, and Amorous foolish Plays, and conversing with such as are of their own mind.

7. After this where their Fancy is infected, they study and contrive themselves into further temptation, to get that nearness, opportunity and Secrecy which may encourage them.

8. And from thence Satan hurryeth them (usually against Conscience) into actual Fornication.

9. And when they are once in, the Devil and the Flesh say, Twice may be pardoned as well as once.

10. And some at last with seared Consciences grow to excuse it as a small sin: And sometimes are forsaken to fall into utter Infidelity or Atheism that no fear of Judgment may molest them. But others sin on in horror and despair: Of whom the two there is more hope, as having less guilt in their sins to hinder their repentance.

Q.

Q. 20. *What are the beſt Remedies againſt all Unchaſtity and uncleanneſs of Mind and Body?*

A. 1. The principal is the great work of *renewing grace* which taketh up the Heart of man to God, and maketh him perceive that his Everlaſting concerns are thoſe that muſt take up his Mind and Life: And this work ſtill mortifieth the fleſh with the affections and luſts thereof.

2. Another is to make it ſeriouſly a great part of our Religion, to ſubdue and deſtroy all fleſhly ſinful luſts: and not to think a bare Conviction or Wiſh will do it: But that it requireth more Labour, than to kill Weeds in your ground, or to tame unruly Colts or Cattle. (*l*)

3. Another means is, to reſolve upon a conſtant diligence in a lawful Calling. Poor labouring men are ſeldom ſo vicious in Luſt, as idle Gentlemen are. (*m*)

4. Temperance, and Faſting when there is need, and avoiding fulneſs, and fleſh-pleaſing meats and drinks: Gluttons and Drunkards are fitted to be Boars and Stallions.

5. To keep a Conſcionable Government of the Eye, and Thoughts, and call them off as ſoon as Satan tempteth them.

6. Above all to be ſure to keep far enough from tempting perſons. Touch them not: Be not private with them: There is no ſafety when fire and Gunpowder are long near: Nor in an infectious Houſe. Diſtance is the greateſt means of ſafety.

(*l*) *Rom.* 8. 1, 5, 7, 12, 13. 2 *Pet.* 2. 10. *Gal.* 5. 13, 17, 24. (*m*) *Jude* 23. 1 *Cor.* 9. 17, *Rom.* 13. 13, 14. *Prov.* 5. 8. *Gen.* 34.

7. Another

7. Another means is to foresee the End, and think what will follow: specially think of Death and Judgement: Consider what the alluring flesh will be when the Small-pox shall cover it with Scabs, or when it shall have lain a few weeks stinking in a grave: This must be: But O the thoughts of the Judgment of God, and the torment of a guilty Conscience should be more mortifying helps. To go to the house of Mourning and see the end of all men, and see what the dust and bones of men are when they are cast up out of the grave, and to think where the Soul are and must be for ever, methinks should cure the folly of Lust.

Q. 21. *Is it unlawful for Men and Women, especially the unmarryed, to set out themselves in such Ornaments of Apparel, as may make them seem most comely and desireable?*

A. 1. The common Rule is to be cloathed with decent but modest Apparel, such as shews the Body without deceit to be what it is, which is neither loathsome, nor alluring. 2. And persons must be invited to conjugal desires, by Truth and not by Deceit, and by the matters of real worth, such as wisdom, godliness, patience and meekness, and not by fleshly snares: For Marriages so contracted are like to turn to continued misery to both, when the Body is known without the Ornaments, and deceit and the diseases of the Soul become vexatious.

3. But there is much difference to be made in the Time, and Ends. (*n*) A young Woman that hath a Suitor and intendeth Marriage, may go further

(*n*) *Jer.* 2. 32. 1 *Pet.* 3. 3, 4. *Gen.* 38. 15. *Prov.* 7. 10.

n adorning her ſelf to pleaſe him that chooſeth her, nd a Wife to pleaſe her Husbands Eye, than they ay do to Strangers, where there is no ſuch purſe or Relation. To uſe a Procatious garb to be ought amiable to others, where it may become a are but can do no good, is the act of one that uth the folly of Pride, and ſome of the diſpoſitin of a Harlot; even a pleaſure and deſire to have oſe think them amiable, deſirable perſons, in whom may kindle concupiſcence liker than any good.

Q. 22. *But may not a crooked or deformed perſon de their deformity by apparel or other means?*

A. Yes, ſo far as it only tends to avoid mens diſin in a Common Converſation; But not ſo as to ceive men in Marriage-deſires, or purpoſes or prace.

Q. 23. *What if ones Condition be ſuch that Marge is like to impoveriſh them in the World, and caſt m into great ſtreights and temptations, and yet they a bodily neceſſity of it?*

A. God caſteth none into a neceſſity of ſinning. mication muſt not be committed to avoid pover: If ſuch can by lawful means overcome their luſt, y muſt do it: If not, they muſt marry though they er poverty.

Q. 24. *What if Parents forbid their Children ne- ry mariage?*

A. Such Children muſt uſe all lawful means to ke Marriage unneceſſary to them. But if that can- be done, they muſt marry whether their Parents or not. For man hath no Power to forbid what d Commandeth.

Q. 25. *Is that Marriage void which is without conſent of Parents, and muſt ſuch be ſeparate as ulterers?*

A. Some

A. Some Marriage as aforesaid is Lawful without their consent: some is sinfull, but yet not Null nor to be dissolved, which is the most usual Case. Because all at age do choose for themselves, even in the matters of Salvation: And though they ought to be ruled by Parents, yet when they are not, their own act bindeth them. But if the *incapacity* of the persons make it null, that's another Case.

Q. 26. *How shall men be sure what degrees are prohibited, and what is Incest, when* Moses *Law is abrogated, and the Law of Nature is dark and doubtful in it, and Christ saith little of it?*

A. Those passages in *Moses* Law which are but Gods Explication of a dark Law of Nature, do still tell us how God once expounded it, and consequently how far it doth extend, though *Moses* Law is such be abrogated.

2. The Laws about such restraint of Marriage are Laws of Order: And therefore bind when Order is necessary for the thing ordered; but not when it destroyeth the good of the thing ordered, which is its End. Therefore Incest is unlawfull out of some cases of Necessity; but to *Adams* Sons and Daughters it was a Duty: And all the Children of *Noah*'s three Sons must needs marry either their own Brothers and Sisters, or the Children of their Father's Brethren, which moved *Lots* Daughters to do what they did.

3. In these matters of Order some Laws of the Land must be obeyed, though they restrain more than the Laws of God.

Q. 27. *Is Marriage in every forbidden degree to be dissolved?*

A. Not if it be a degree only forbidden by Man's Law

Laws: Or if it were in such foresaid cases of absolute necessity: But that which God doth absolutely forbid, must not be continued but dissolved; as the Case of *Herod*, and him 1 *Cor.* 5. tells us.

CHAP. XLI.

Of the Eighth Commandement.

Qu. 1. *WHat are the Words of the Eighth Commandement?*

A. Thou shalt not Steal.

Q. 2. *What is the Stealing here forbidden?*

A. All injurious getting or keeping that which is anothers.

Q. 3. *When is it injurious?*

A. When it is done without right: And that is when it is done without the *Owners Consent*, or by *fraudulent* or *forcible getting his consent*, and without just Authority from a superiour power, who may warrant it.

Q. 4. *What Power may allow one to take that which is anothers?*

A. 1. God who is the only Absolute Owner of all, did allow the *Israelites* to take the *Egyptians* and *Canaanites* goods, and so may do by whom he will. 2. And a Magistrate may take away the goods of a Delinquent who forfeiteth them: And may take from an unwilling Subject such Tribute as is his due, and as much of his Estate as the Law alloweth him

to take for the necessary defence of the Commonwealth; and may force him to pay his debts: And a Father may take from his Child who is but a conditional Subproprietor, what he seeth meet.

Q. 5. *But what if it be so small a matter as will be no loss to him? Is it sinful Theft to take it?*

A. Yes; if there be none of his Consent, nor any Law to warrant you, it is Theft how small soever the thing be. But if the common sence of Mankind suppose that men would consent if they knew it; or if the Law of God, or the just Law of Man enable you to take it, it is no Theft. And so God allowed the *Israelites* to pluck the Ears of Corn, or eat Fruit as they pass'd through a Vineyard in hunger, so be it that they carryed none away. And a man may gather a Leaf or an Herb for Medicine in another Mans Ground, because Humanity supposeth that the Owner will not be against it. (*a*)

Q. 6. *But what if he can spare it, and I am in great necessity, and it be his duty to relieve me, and he refuseth?*

A. You are not allowed to be your own Carver: The common good must be preferred before your own. And if every one shall be judge when their Necessity alloweth them to take from another, the Property and Right of all men will be vain, and the common Order and Peace be overthrown. And while you may either beg, or seek to the Parish, or Magistrate for Relief, there is no place for a just Plea of your Necessity.

(*a*) *Deu.* 23. 25. *Mat.* 12. 1. *Luk.* 6. 1.

Q. 7. *I*

Q. 7. *But ſhould a man rather die by Famine than take from another that is bound to give, and will not?*

A. If his taking will by encouraging Thieves do the Common-wealth more hurt than his Life will do good, he is bound rather to die than Steal. But I dare not ſay that it is ſo where all theſe following Conditions concurre: 1. If it be ſo ſmall a thing as is meerly to ſave Life (as God allowed the foreſaid taking of Fruit and Corn.) 2. If you have firſt tryed all other Means, as Begging or ſeeking to the Magiſtrate. 3. If by the Secreſie, or by the Effect, it be no hurt to the Common-wealth but good: As for inſtance, If to ſave life one take an Apple from a Tree of him that is unwilling; or eat Peaſe or Corn in the Field: If Children have Parents that would famiſh them: If a company in a Ship ſhould loſe all their Proviſion ſave one mans, and he have enough for them all, and would give them none; I think the Law of Nature alloweth them to take as much as will ſave their Lives, againſt his will. If *David* the Lords Anointed and his ſix hundred men want Bread, they think they may take it from a churliſh *Nabal.* (*b*) If an Army, which is neceſſary to ſave the Kingdom from a foreign Enemy, ſhould want Money and Food, and none would give it them, it ſeemeth unnatural to ſay that they ſhould all famiſh and loſe the Kingdom, rather than take Free Quarter, or things abſolutely neceſſary from the unwilling. The Common-wealths right in every Subjects Eſtate is greater than his own, as

(*b*) *Even K.* Ahab *might not take* Naboths *Vineyard.*

the Common good is better than his. But theſe rare Caſes are no excuſe for the unjuſt taking of the leaſt that is anothers without his conſent.

Q. 8. *But may not a Child or Servant take that Meat or Drink which is but meet, if the Parents and Maſters be unwilling?*

A. No, unleſs as aforeſaid meerly to ſave Life. If Children have hard Parents they muſt patiently bear it: If Servants have hard Maſters, they may leave them, or ſeek Remedy of the Magiſtrate for that which they are unable to bear. But the World muſt not be taught to invade other mens Property, and be Judges of it themſelves.

Q. 9. *But what if he owe me a debt and will not pay me, or keep unjuſt poſſeſſion of my goods, may I not take my own by ſtealth or force, if I be able?*

A. Not without the Magiſtrate, who is the Preſerver of common Order and Peace, when your taking it would break that Order; and ſuch liberty would encourage Robbery. If you take it, you ſin not againſt his Right, but you ſin againſt the greater Right and Peace of the Common-wealth.

Q. 10. *But what if I owe him as much as he oweth me, may I not ſtop it, and refuſe to pay him?*

A. Yes, if the Law and common good allow it; but not elſe: For you muſt rather loſe your Right than hurt the Common-wealth by breaking the Law which keeps its Peace.

Q. 11. *What if I win it by Gaming or a Wager; when he conſented to run the hazard?*

A. Such Gaming as is uſed in a covetous deſire of getting from another, without giving him any thing valuable for it, is ſinfull in the winner and the loſer; And anothers covetous ſinfull conſent to ſtand to the hazard,

hazard, maketh it not lawful for you to take it. You forfeit it on both sides, and the Magistrate may do well to take it from you both. But if a moderate wager be laid, only to be a penalty to the loser for being Confident in some untruth, it's just to take his wager as a penalty, and give it to the Poor. But the just Law of Exchanging rights by contract is, to take nothing that is anothers, without giving him for it that which is worth it.

Q. 12. *Is it lawful to trye Masteries for a prize or wager: As running of Men, or Horses, Cock-fights, Fencing, Wrestling, contending in Arts,* &c?

A. It is not lawful to do it: 1. Out of Coveteousness, desiring to get another mans money, though to his loss and grief: 2. Nor by Cruelty, as hazarding mens lives by overstriving, in running, wrestling, fencing, *&c.* But if it be used as a manly Recreation, and no more laid on the wager than is meet to be spent on a Recreation, and may be justly spared without Coveteousness, or hurting another, I know not but it may be lawfully done.

Q. 13. *What are the rules to avoid sinful injury in buying and selling?*

A. 1. That you give the true worth, that is, the Market-price for what you buy, and desire not to have it cheaper, unless it be of a rich man that abateth you the price in kindness or Charity, or one that having bought it Cheaper can afford to sell accordingly. (*c*) And that you neither ask nor desire more than the said true worth for what you sell, unless it be somewhat that you would not otherwise part with, which is worth more to some one man

(*c*) *Lev.* 25. 14. *Prov.* 20. 14.

than to others, or one that in liberality will give you more.

2. That you do as you would be done by, if you were in the ſame circumſtances with the other; ſuppoſing your own deſires juſt.

3. That you work not on the ignorance or neceſſities of another, to get more or take leſs than the worth.

4. And therefore that you deceive him not by hiding the fault of what you ſell, nor by any falſe words or wiles.

5. That if a man be overſeen, you hold him not to his bargain to his loſs, if you can releaſe it without a greater loſs. Yet that you ſtand to your own word to him if he will not diſcharge you. More I omit. (*d*)

Q. 14. *Is it lawful to take Uſury, or gain for Money lent?*

A. The great difference of mens judgments about Uſury, ſhould make all the more Cautelous to venture on none that is truly doubtful. I ſhall give my Judgment in ſome Concluſions.

1. It is evident that Uſury of other things as well as of Money was forbidden the *Jews*, *Deut.* 23. 19, 20. *Lev.* 25. 36, 37. *Exod.* 22. 25. And by Uſury is meant any thing more than was lent taken for the uſe of it.

2. It is manifeſt the word [*Neſheck*] ſignifying *biting*, Uſury, that it is unmerciful hurting another that is here meant.

3. It is manifeſt that it was to the *Poor* that this manner of lending was not to be uſed: And that

(*d*) *Amos* 8. 6.

only

only to a Brother or *Iſraelite*, who alſo might not be bought as a forced Servant; But to a Stranger it was lawful.

4. The *Iſraelites* then uſed no Merchandize, or Buying and Selling for gain. They lived on Flocks, Herds and Vineyards and Figtrees. So that it is only taking uſury of any thing that was lent to the needy, when Charity bound them to relieve them by lending, that is here meant.

5. To exact the Principal or thing lent was as truly forbidden, when the Poor could not pay it. And ſo it was to deny to give him freely in his need.

6. All this plainly ſheweth that this ſuppoſeth a caſe in which one is bound to uſe Mercy to another in want, and that it is meer unmercifulneſs that is here forbidden.

7. The Law deſcribed the ſin, and the Prophets when they ſpeak againſt Uſury do but name it; making no new Law, but ſuppoſing it deſcribed in the Law before.

8. The Law of *Moſes* as ſuch bound not the reſt of the World, nor bindeth Chriſtians now, 2 *Cor.* 3.

9. Therefore there is no Uſury forbidden but what is againſt the Law of *Nature*, or the *Supernatural Revelation of Chriſt*

10. The Law of Nature and of Chriſt forbid all *Unjuſtice* and *Uncharitableneſs*, and therefore all *Uſury which* is againſt *Juſtice* or *Charity*. Every man muſt in Trading, lending and giving keep the two Grand precepts; [*Do as you would* (juſtly) *be done by*] and [*Love your Neighbours as your ſelves.*]

11. To take more for the Uſe than the *uſe of the Money*, *Horſe*, *Goods* or any thing was *really worth*

to the *Uſer*, is injuſtice. And to take either *Uſe* or Principal when it will do more hurt to him that payeth it, than it is like to do good to our ſelves or any other to whom we are more obliged, is contrary to *Charity*: And ſo it is, *Not to Give where we are obliged to give.*

12. Merchandize or Trading by buying and ſelling for gain is real *Uſury*. They that lay out Money on goods, and ſell them for more than they gave for them, do take uſe or increaſe for their Money of the buyer: which was forbidden the *Iſraelites* to Poor Brethren. And it is all one to make a Poor man pay one Shilling in the Pound for the uſe of the Money to buy Cloth with, as to make him pay one Shilling more than was paid for the cloth. And if a Draper be bound to lend a Poor man money to buy Cloth without uſe, he is as much bound to ſell him Cloth without gain.

13. Merchandize or Trading for gain is not unlawful, being uſed without *injuſtice* and *uncharitableneſs*.

14. Every one that hath Money is not bound to lend it at all: And not to lend it at all, is as much againſt the good of ſome borrowers, as to lend it and take but what the uſe of it was worth to them.

15. No more muſt be taken for Uſe, than the Uſer had real Profit by it; unleſs it be when the Rich are willing to pay more, or run the hazard, or what a man loſeth by one bargain he gets by another. (*e*)

16. Some Uſury is an Act of great Charity: *viz.* A Landlord offereth to ſell his Tenant his Land for

(*e*) *Deu.* 23. 20.

much

much leſs than the worth: The Tenant hath not Money to buy it: A Rich Neighbour told him [*The Land is alſo offered to me; but if you will, I will lend you Money on uſe to buy it, and pay me when you can.*] It was Wood-Land: The Tenant borrows the Money; and in two years ſells the Wood which paid it all, and had the Land for almoſt nothing. Was not this charitable Uſury. *(f)*

I knew a worthy Perſon that trading in Iron works, did partly for himſelf and partly in Charity, take to Uſe the Moneys of many honeſt mean people, that knew not elſe how to live or to uſe it; and from a ſmall Eſtate he grew to purchaſe at leaſt Seven thouſand pound *per Annum* to himſelf and his Sons; was there any uncharitableneſs in this Uſury? *(g)*

17. It is great uncharitableneſs in ſome, not to give uſe for Money, and Cruelty to ſet it out without uſe: As when poor Orphans are left with nothing but a little Money to maintain them, and abundance of Poor Widdows that have a little Money, and no trade to uſe it in, and muſt beg if they preſently ſpend the ſtock; If they lend it the Rich or thoſe that gain by it in trading, the gainers are unmerciful if they pay not uſe for it, as well as unjuſt.

18. They that ſay, we muſt not lend to make men rich, but only to the needy, do put down all common Trading: And forbid moſt young men to marry: For that which will maintain a ſingle man plentifully, will not maintain a Wife and Children, and provide

(f) Mat. 25. 27. *Luk.* 19. 23. *(g) Prov.* 22. 16.

them

them necessary Portions: And if he must not endeavour to grow richer than he is, how shall he maintain them, who had but enough for himself before? And how shall he be able to relieve the Poor, or do any such good works, if he may not endeavour to grow richer?

Q. 15. *If a Merchant find that it's usual to deceive the Custom-house, or poor men think Chimney-Money or other Legal Taxes to be an Oppression, may they not by Concealment save what they can?*

A. No: The Law hath given it the King, if you like not to be his Subjects on the Terms of the Law, remove into another Land; If you cannot, you must patiently suffer here: It is no more lawful to rob the King than to rob another man.

Q. 16. *Is it necessary to restore all that one hath wrongfully got?*

A. Yes, if he be able. (*h*)

Q. 17. *What if he be not able?*

A. If he can get it by his Friends, he must; if not, he must humble himself to him that he wrong'd, and confess the debt, and bind himself to pay him if ever he be able.

Q. 18. *But what if it be a malicious man, that will disgrace or ruine him if he know it: Is he bound to Confess it?*

A. Humanity it self will tell a man that Repentance is the greatest Honour, next to Innocence; and that a Repenting person that will do it at so dear a rate, is unlike to wrong him any more: And therefore we may suppose that there are few so inhumane as to undo such a penitent. But if

(*h*) *Exo.* 22. 5, 6, 12. *Lev.* 6. 4. *Luk.* 19. 8.

he

e that knoweth him have good cauſe to judge that he injured perſon will make uſe of his Confeſſion, . To the wrong of the King or the Common-wealth, or the Honour of Chriſtianity, or to a Great-r hurt of the Confeſſor than the Confeſſion is like o prove a good to any, he may then forbear ſuch Confeſſion to the perſon injured, and ſend him ecretly his Money by an unknown hand: or if he annot pay him, Confeſs it to God and his ſpiritual Guide.

Q. 19. *What if a man can reſtore it, but not with-t the wrong or ruine of his Wife and Children, who new not of his ſin?*

A. His Wife took him with his debts, as he did er; and this is a real debt: She can have no right him in that which he hath no right himſelf to: And e cannot give his Children that which is none of s own.

Q. 20. *What if I wrong'd a Maſter but in ſome all matter in Marketting, which is long ſince gone?*

A. The debt remaineth: And if you have the Value ou muſt offer ſatisfaction; Though its like, that for all things few will take it; But you muſt Con-ſs the fault and debt: And forgiveneſs is equal to eſtitution.

Q. 21. *What if thoſe that I wronged be dead?*

A. You owe the value to thoſe that they gave eir Eſtate to: Or if they be dead, to the next eirs: And if all be dead, to God in ſome uſe of harity.

Q. 22. *What if any Father got it ill, and left it ?*

A. He can give you no Right to that which he d none to, himſelf; ſinfull keeping is Theft as well ſinfull getting.

Q. 23.

Q. 23. *What if the thing be so usual as well as small, as that none expect confession or restitution: As for Boyes to rob Orchards?*

A. Where you know it would not be well taken, Restitution is no duty: But if you have opportunity it is safest to confess.

Q. 24. *Is it Thievery to borrow and not pay?*

A. Deceitfull borrowers are of the worser sort of Thieves, against whom one cannot so well save his Purse as against others: And they would destroy all charitable lending by destroying mutual belief and trust. Many Tradesmen that after break, do steal more and wrong more than many High-way Robbers that are hanged. But it is not all Breakers that are so guilty. (*i*)

Q. 25. *What borrowing is it that is Theft?*

A. 1. When you have no intent to pay. 2. When you know that you are not able to pay, nor like to be able. 3. When there is a great hazard and danger of your not paying, with which you do not acquaint the Lender, and so he consenteth not to run the hazard. (*k*)

Q. 26. *What if it would crack my Credit, and ruine my Trade if I should reveal the hazard and weakness of my Estate?*

A. You must not rob others for fear of ruine to your self. If you take his Money without his Consent, you rob him. And no man that is *Ignorant* is said to *consent*: If you hide that which would hinder him from consenting if he knew it, you have not really his consent, but rob him.

(*i*) *Rom.* 13. 8, 9. (*k*) *Psal.* 37. 21.

Q. 27. *Wh*

Q. 27. *What is the duty required in this eighth Commandement?*

A. To further the Proſperity or Eſtate of your Neighbour as you would do your own, that is, with the ſame ſincerity.

Q. 28. *Muſt a man work at his Trade for his Neighbour as much as for himſelf: Or as much uſe his Eſtate for others?*

A. I ſaid [*with the ſame ſincerity*] not in the ſame *manner* and *degree*. For there are ſome dutyes of Beneficence proper to our ſelves as the Objects, and ſome common to others. And as Nature cauſeth the Eye to wink for it ſelf, and the Guſt to taſte for it ſelf immediately, and yet alſo conſequently for every Members good, and principally for the whole Man, ſo every Man muſt get, poſſeſs and uſe what he can immediately for himſelf. But as a Member of the Body which hath a due regard to the good of every Member, and is more for the whole than for himſelf. (*l*)

Q. 29. *Who be the greateſt breakers of this Commandement?*

A. 1. They that care for no body but themſelves, and think they may do with their own as they liſt; if they were abſolute Proprietors; whereas they are but the Stewards of God: And it is the pleaſure of the Fleſh which is the uſe they think they may put all their Eſtates to.

2. Thoſe that ſee their brother have need, and ſhut up the bowels of their compaſſion from him: (*m*)

(*l*) 1 *Cor.* 12. 21. *Eph.* 4. 28. (*m*) *Deu.* 15. 11. *Eph.* 4. 28. *Jam.* 2. 16. 1 *Joh.* 3. 17. *Mat.* *Prov.* 31. 20. *Pſal.* 72. 13. *Ezek.* 16. 49.

that

that is, Relieve him not, when it is not for want of ability, but of compassion and will. Or that drop but some inconsiderable pittance to the Poor, like the crumbs or bones to the Dogs; the leavings of the Flesh, while they please their Appetites and Fancies with the rest, and live as he *Luk.* 16. who was cloathed in Purple and Silk, and fared sumptuously or deliciously daily, while the Poor at the door had but the Scraps. That make so great a difference between themselves and others, as to preferre their *own Superfluities* and *Pleasures*, before the *Necessities of others*, even when multitudes live in distressing Poverty.

3. Those that live Idly, because they are (*n*) rich or slothfull, and think they are bound to labour for none but themselves: whereas God bindeth all that are able, to live in some profitable Labour for others and to give to them that need. So also they that by Prodigality, Drunkenness, Gaming, Luxury or other Excess, disable themselves to relieve the Poor.

4. Those that out of a covetous worldly Mind, heap up Riches for themselves and their Children, † that leave a Name and great Estate behind them (that their Children may as hardly be saved as themselves;) As if all that they can gather were their Childrens due, while others better than they are utterly neglected.

5. Those that give with grudging, or make too great a matter of their Gifts, and set too high a Price upon them, and must have it even extorted from them.

(*n*) *Prov.* 31. 2 *Thess.* 3. † *Nabal.*

6. Those

6. Thoſe that neglect to pay due wages to them that labour for them, and would bring down the Price below its worth, ſo that poor Labourers cannot live upon it: And that ſtrive in all their Bargainings to have every thing as cheap as they can get it, without reſpect to the true worth, or the Neceſſities of others. (*o*)

7. Thoſe that help not to maintain their own Families and Kindred as far as they are able.

Q. 30. *Who are the greateſt Robbers, or breakers of both parts of this Command, Negative and Preceptive?*

A. 1. Emperours, Kings and other Chief Rulers, who oppreſs the People, and impoveriſh them, while they are bound by Office to be Gods Miniſters for their good. (*p*)

2. Soldiers who by unjuſt Wars deſtroy the Countreys, or in juſt war unjuſtly rob the People: O the Woful ruines that ſuch have made? So that Famine hath followed the Poverty and deſolations, to the death of Thouſands.

3. Unrighteous Judges, who for Bribes or Partiality, or culpable ignorance, do fine righteous men, or give away the Eſtates of the juſt, and do wrong men by the pretence of Law, Right and Juſtice, and deprive the juſt of their remedy.

4. Perfidious Patrons, who Simoniacally Sell, or Sacrilegiouſly alienate, the devoted maintenance of the Church.

5. Much more thoſe Rulers and Prelates who

(*o*) 1 *Tim.* 5. 8. *Jam.* 5. 4, 5. (*p*) *Exo.* 3. 9, 10. *Pſal.* 12. 5, 6. *Prov.* 28. 16. *Pſal.* 73. 8. *Eccle.* 4. 1, 2. 1 *Sam.* 12. 3, 4.

factiouſly

factiously, maliciously or otherwise culpably, silence and cast out Faithful Ministers, Sacrilegiously alienating them from the Work of Christ, and the Churches service, to which they were consecrated and devoted, and casting them out of their publick ministerial Maintenance. (q)

6. All Persecutors who unjustly fine men and deprive them of their Estates, for not sinning against God by Omission or Commission: especially when they ruine multitudes.

7. Cruel, oppressing Landlords who set their poor Tenants such hard Bargains as they cannot live on. (r)

8. Cruel Lawyers, and other Officers, who take such Fees as undo the Clients; so that men that have not Money to answer their Covetous expectations, must lose their right.

9. Unmerciful Physicians, who consider not the scarcity of Money with the Poor; but by Chargeable Fees and Apothecaries bills, put men to die for want of Money. (s)

10. Unmerciful Usurers and Creditors, that will not forgive a debt to the poor, who have it not to pay.

11. People that rob the Ministers of their Tythes.

12. Cheaters, who by Gaming, false Playes, and tricks of Craft, or false Writings, Concealments, or by quirks in Law that are contrary to Equity, do beguile men of their right; (t) And especially the

(q) 2 *Cor.* 7. 2. (r) *Isa.* 5. 7. *Jer.* 6. 6. (s) *Isa.* 3. 12. & 19. 20. & 16. 4. (t) *Lev.* 19. 13. 1 *Cor.* 6. 7, 8. 1 *Thes.* 4. 6.

poor

Poor, who cannot contend with them: Yea and some their own Kindred.

CHAP. XLII.

Of the Ninth Commandement.

Qu. 1. *WHat are the Words of the ninth Commandement?*

A. **Thou shalt not bear false witness against thy Neighbour.**

Q. 2. *What is it which is herein forbidden?*

A. All Falshood injurious to the innocency, right or reputation of another; especially in witness-bearing, accusations or judgments contrary to publick Justice. The Act forbidden is Falshood: The object against which it is done, is our Neighbours good or right of any sort; whether his good Name, or Estate, or Life, especially as it perverteth the hearers Judgment and Love, or publick Justice. (*a*)

Q. 3. *Is all Lying here forbidden, or only* injurious *Lying?*

A. All Lying is *injurious*, and forbidden. (*b*)

Q. 4. *What injury doth a jeasting Lie do to any one? or a Lye which only saveth the speaker from some hurt, without hurting any other? Yea some Lies seem to be profitable and necessary. As if a Parent or Physician tell a Lie to a Child or Patient to get them to*

(*a*) *Lev.* 19. 11. *Prov.* 14. 5. (*b*) *Col.* 3. 9. *Rev.* 21. 17. & 22. 15.

take a Medicine to save their lives, or a Subject tell a lye to a Traytor or Enemy to save the Life of the King? Tell me I pray you, why God forbiddeth all such Lies?

A. 1. You must consider that God is the Author of Order: And *Order* is to the World it's useful disposition to it's Operations and Ends: Just as it is to a Clock or Watch, or a Coach, or Ship or any such Engine; Disorder the parts, and it's good for nothing: A Kingdom, Army, Church, or any Society, is essentiated by Order, without which it is destroyed. And the World of Mankind being made up of individual persons, the ordering of particular Men is the Chief thing to the Order of the humane World: As we dye, when disorder of parts or humors maketh the Body uncapable of the Souls Operations. So a mans Soul is vitiated and dead to it's Chief ends, when it's *Order* is overthrown. All Godliness and Morality is nothing but the *right Order* of the dispositions and acts of man, in our subordination to the Governing Will of God (which is our Law:) It is not another Substance that Grace maketh in us, but another *Order*. And all sin is nothing but the contrary *Disorder*: And that mans Words be the true and just Expression of his Mind, is a great part of the *Order* of his Words, without which it were better Man were speechless.

And 2. You must consider, that God hath made man a *sociable* Creature, and each one a part of the World, which is *One Kingdom* of God the Universal King. And that each part is more for the *whole* than for *it self*, because the *common welfare* of the *whole*, is *better* than of any *part*, as being a higher End of Government, and more illustriously shewing the Glory of God.

A 17.

And 3. You must consider, that because God only knoweth the Heart, there can be no *Society* and *Conversation* but by *Words* and other *Signs*: And that without *mutual Trust*, there can be no Society of Love, Concord or mutual Help: But *utter distrust* is a *Virtual Warre*: There can be no Prince and Subjects, no Husband and Wife, no Pastor and Flocks, without *some trust*. And *Trustiness* is *Truth-telling*: So far as a Man is taken for a *Lyer*, he is not believed or *trusted*. (*c*)

4. You must consider, that if God should leave it to mans discretion in what cases to Lie, and in what not, and did not absolutely forbid it, Selfishness, Interest and Folly would scarce leave any *credibility* or *trustiness* in Mankind. For how can I know whether *your Judgment* now bid you not Lye, for some reason that I know not.

5. So that you see, that *Leave to Lie* when we think it *harmless*, would be but to pluck up a floodgate of all deceit, untrustiness and utter confusion, which would shame and confound and ruine Societies and the World. And then it's easie to know that it is better that any mans Commodity or Life miscarry (which yet was scarce ever done meerly for want of a Lye) than that the World should be thus disordered and Confounded: As men sick of the Plague must be shut up rather than go about to infect the City; and some Houses must be blown up rather than the fire not be stopt. And as Souldiers burn Suburbs to save a City, *&c.* so no mans pri-

(*c*) *Prov.* 6. 17. & 12. 19, 22. & 13. 5. & 17. 7. 1 *Tim.* 1. 10. (*d*) *Rom.* 3. 7.

vate good muſt be pretended for the Corruption and Miſery of the World. (*e*)

6. And Remember that Lying is the Devils Character and Work, and ſo the work and Character of his Servants. And Truth is the effect of Gods Perfection, and his Veracity ſo neceſſary to Mankind, that without it we could have no full aſſurance of the future bleſſedneſs which he hath promiſed: If *God* could *Lye*, our hopes were all ſhaken; for we ſhould be ſtill uncertain whether his Word be true. And Gods Laws and his Image muſt ſignifie his perfection. (*f*)

Q. 5. *Wherein doth the Truth of words conſiſt?*

A. In a threefold reſpect: 1. In a ſuitable ſignificancy of the *Matter*: 2. In an agreeable ſignificancy of the *Mind* of the Speaker. 3. And both theſe as ſuited to the Information of the hearer.

Q. 6. *What is falſe-ſpeaking?*

A. 1. That which is ſo diſagreeable to the *Matter* as to repreſent it falſly. 2. That which is ſo diſagreeable to the Speakers *Mind*, as to repreſent it falſly to another. 3. That which ſpeaketh the *Matter* and *Mind* aptly as to themſelves and other hearers, but ſo as the preſent hearer who we know takes the Words in another ſence, will by our deſign be deceived by them.

Q. 7. *Is all falſe ſpeaking Lying, or what is a Lye?*

A. Lying properly ſignifieth a *culpable ſpeaking of falſhood:* And it hath divers degrees of culpability When falſhood is ſpoken without the ſpeakers fault

(*e*) 1 *King.* 22. 22. *Joh.* 8. 44. *Tit.* 1. 2. *He* 6. 18. (*f*) *Rom.* 3. 4.

it is not *morally* to be called a Lie: Though improperly the *Hebrews* called any thing a *Lye* which would deceive those that trust in it: and so all men and Creatures though blameless are Lyars to such as overtrust them. (*g*)

Q. 8. *Which are the divers degrees of Lying or Culpable false speaking?*

A. 1. One is *privative*; When men falsly represent things by *Diminutive* Expressions: Things may be falsly represented by *defective* as well as by *Excessive* speeches: He that speaks of God, and Heaven and Holiness faintly as Good, saith a *graminatical truth*: But if he speak not of them as *Best* or *Excellent*, it is Morally a false Expression through defect. He that saith Coldly, To *Murder*, to be *Perjured*, to *Silence* Christs *Ministers unjustly*, *is not well*, as *Eli* said of his Sons Wickedness; or only saith, [I *cannot justifie it*,] or [*It's hard to justifie it*] saith a Grammatical Truth, but a *Moral falshood* by the extenuating words, as if he would perswade the hearer to think it some small or doubtful matter, and so to be impenitent.

2. He that speaketh falsly through *rashness*, *heedlessness*, neglect of just Information, or any ignorance which is Culpable, is guilty of some degree of Lying. But he that knowingly speaketh falsly, is a Lyar in a higher degree.

3. He that by *Culpable forgetfulness* speaks falsly, is to be blamed: But he that *Remembreth* and *Studieth* it, much more.

(*g*) *Prov.* 12. 17. *Psal.* 52. 4. & 120. 7. *Psal.* 116. 11. *Eph.* 5. 6.

4. He that lyeth in a *small matter* which seemeth not to hurt but perhaps to profit the Hearer, is to be blamed: But he that lyeth in *great* matters, and to the great hurt of others, much more.

5. He that speaketh either contrary to *his Mind*, or contrary to the *Matter* culpably, lyeth. But he that speaketh both contrary to his *Mind* and the *Matter*, lyeth worse.

6. He that by *Equivocation* useth *unapt* and *unsuitable expressions*, to deceive him that will misunderstand them, is to be blamed: But he that will stand openly bold-faced in a Lie, much more.

7. It is sin to speak Untruths of *our own*, which we might avoid: But it's much worse to *father them on God* or the Holy *Scripture*. (*h*)

8. It is sin by falshood to *deceive one*, but much more to deceive *multitudes*, even whole Assemblies or Countreys.

9. It is sin in a *private* man to Lie to another about small things: But much more hainous for a *Ruler*, or a *Preacher*, to deceive multitudes even in matters of *Salvation*.

10. It is a sin *rashly* to *drop* a falshood: But much greater to *write Books* or *dispute* for it, and *justifie* it.

11. It is a sin to Lie from a *good intent*: But much more out of *envy*, *malice* or *malignity*.

12. It is a sin to lie in private Talk: But much more to lie to a Magistrate or Judge who hath power to Examine us.

13. It is a sin to *assert* an Untruth as aforesaid:

(*h*) 1 *Cor.* 15. 15. 1 *Joh.* 5. 10.

But

But much greater to *ſwear* it, or offer it to God in our *Profeſſion* or *Vows*.

Q. 9. *Is all Deceiving of another a ſin?*

A. No: There is great difference, 1. Between deceiving one that I am bound to inform, and one that I am not bound to inform: 2. And between deceiving one to his *beneſit* or *harmleſly*, and to his hurt and injury: 3. And between deceiving him by *juſt means*, and by *unjuſt forbidden* means.

I. I am under no Obligation to inform a Robber or an uſurping Perſecutor as ſuch. But to others I may be obliged to open the Truth.

II. I may deceive a Patient or Child to profit him, when I may not do it to hurt him.

III. I may deceive ſuch as I am not bound to inform, by my *ſilence*, or my *looks*, or *geſtures*, which I ſuppoſe he will miſunderſtand, when I may not deceive him by a Lie.

Q. 10. *Is it not all one to deceive one way or another?*

A. No: 1. I am not bound to open my Mind to all men: What right hath a Thief to know my Goods or Heart? or a Perſecutor to know where I hide my ſelf?

2. But I have before largely ſhewed you, that *Lying* is ſo great an evil againſt *common Truſt* and *Society* in the World, as is not to be uſed for perſonal Commodity or Safety.

3. And other Signs, Looks and geſtures being not appointed for the natural and common Indications of the Mind, are more left to humane Liberty and Prudence, to uſe for Lawful ends. As Chriſt, *Luk.* 24. made by his motion, as if he would have gone further: And even by words about *Cæſars* Tri-

bute, and other Cases, concealed his Mind, and oft denyed the *Pharisees* a resolution of Questions which they put to him. Stratagems in a Lawful War are lawful, when by actual shews and seemings an Enemy is deceived.

Q. 11. *But the Scriptures mention many Instances of Equivocation and flat Lying, in the Egyptian Midwives, in* Rahab, *in* David *and many others, without blame, and some of them with great commendation and reward,* Heb. 11?

A. 1. It is *Gods Law* that tells us what's Sin and Duty, when the History oft tells us but what *was done*, and not how far it was *well* or *ill done*.

2. It is not the *Lie* that is commended in the Midwives and *Rahab*, but their Faith and Charity.

3. That which God *pardoneth* (as he did *Polygamy* and *rash Divorce*) to Godly men that are upright in the main, and specially such as knew it not to be sin, is not thereby *justified*; nor will it be so easily *pardoned to us*, who live in the clearer Gospel light.

Q. 12. *But when the Scripture saith, that* All men are Lyars, *and sad Experience seemeth to confirm it, what credit do we owe to Men, and what certainty is there of any History?*

A. History (by Writing or Verbal Tradition) is of so great use to the World, that Satan maketh it a chief part of his work, as he is the Deceiver and Enemy of Mankind, to corrupt it. And false History is a most hainous sin, and dangerous Snare, by which the great Deceiver keeps up his Kingdom in the World. Heathenism, Mahometanism, Popery, Heresie, and Malignity and Persecution, are all maintained

tained by false Tradition and History. Therefore we must not be too hasty or confident in Believing Man: And yet denying just Belief will be our sin and great loss.

Q. 13. *How then shall we know what and whom to believe?*

A. 1. We must believe no men that speak against *God* or his Word: For we are sure that God cannot lie: And the Scripture is his infallibly Sealed Word.

2. We must believe none that speak against the *Light of Nature* and common Notices of all Mankind: for that were to renounce Humanity: And the Law of Nature is Gods first Law. But it is not the Sentiments of Nature as depraved which is this Law.

3. We must believe no men against the common Senses of Mankind, exercised on their duely qualified Objects. Faith *contradicteth* not common Sense, though it goe *above it*. We are Men before we are Christians; and Sense and Reason are presupposed to Faith: The Doctrine which saith, *There is no Bread nor Wine* after Consecration in the Sacrament, doth give the lie to the Eyes, Taste and Feeling, and intellectual Perception of all sound men, and therefore not to be believed: For if Sense be not to be trusted, we know not that there is a Church, or a *Man*, or a *Bible* or any thing in the World, and so nothing can be believed. Whether all sound Senses may be deceived or not, God hath given us no surer way of certainty.

4. Nothing is to be believed against the certain Interest of all Mankind, and tending to their destruction; That which would damn Souls, or deny their Immortality and future Hope, or ruine the Christian

Christian World or Nations, is not to be believed to be duty or lawfull: For *Truth* is for *Good*, and *Faith* is for *Felicity*; and no man is bound to such destructive things. (*i*)

5. Nothing is to be believed as absolutely certain, which depends on the *meer honesty* of the Speakers: For all men are liable to mistake or lie.

6. The more Ignorant, malicious, unconscionable, factious, siding, any man is, the less credible he is. And the wiser and nearer to the action any man is, and the more conscionable, peaceable and impartial he is, the more credible he is. An Enemy speaking well of a man, is so far more credible than a Friend: Multitudes, as capable and honest, are more credible than one.

7. As that Certainty which is called *Morall*, as depending on mens *Free-will*, is never absolute, but hath many degrees, as the witness is more or less credible; so there is a Certainty by mens Report, Tradition or History which is *Physical* and wholly *infallible:* As that there is such a place as *Rome*, *Paris*, &c. and that the Statutes of the Land were made by such Kings and Parliaments to whom they are ascribed; and that there have been such Kings, *&c.* For proof of which know, 1. That besides the *free acts*, the *Will* hath some acts as *necessary* as it is to the *Fire to burn*, viz. To Love our selves and Felicity, and more such. 2. That when all men of contrary Interest, Friends and Foes, agree in a matter that hath sensible Evidence, it is the Effect of such a *Necessitating Cause*. 3. And there is no Cause in Nature that can make them so agree in a

(*i*) 1 *Joh.* 4. 1, 2.

lie.

e. Therefore it is a Natural Certainty. Look back o the ſixth Chapter.

Q. 13. *Why is falſe Witneſs in Judgement ſo great a ſin?*

A. Becauſe it containeth in it all theſe odious Crimes conjunct: 1. A deliberate lie: 2. The wrongfull hurting of another, contrary to the two great Principles of Converſe, Juſtice and Love: 3. It depriveth the World of the benefit of Government and Judicatures: 4. It turneth them into the plague and ruine of the innocent: 5. It blaſpheeth or diſhonoureth God, by whoſe Authority Rulers judge, as if he ſet up Officers to deſtroy us by falſe Witneſs, or knew it not, or would not revenge Injuſtice. 6. It overthroweth humane Converſe and Safety, when Witneſſes may deſtroy whom they pleaſe, if they can but craftily agree. (*k*)

Q. 14. *Is there no way to prevent this danger to Mankind?*

A. God can do it: If he give wiſe and righteous Rulers to the World, they may do much towards it: But wicked Rulers uſe falſe Witneſs as the Devil doth, for to deſtroy the Juſt. As *Jezebel* did.

Q. 15. *How ſhould good Rulers avoid it?*

A. 1. By cauſing Teachers to open the danger of it to the People. 2. Some old Canons made invalid the Witneſs of all notorious wicked men: How can he be truſted in an Oath, that maketh no Conſcience of Drunkenneſs, Fornication, Lying or other ſin?

(*k*) *Mat.* 26. 62. & 27. 13. *Mar.* 14. 55, 56. *Num.* 35. 30. *Act.* 6. 13. *Deu.* 19. 16, 17, 18. *Pro.* 6. 19. & 12. 17. & 21. 28. & 25. 18. *Pſ.* 35. 11.

Q. 16. *How*

Q. 16. *How then are so few destroyed by false Witnesses?*

A. It is the wonderful Providence of God, declaring himself the Governour of the World: that when there are so many thousand wicked men, who all have a mortal hatred to the Godly, and will daily Swear and Lie for nothing; and any two of these might take away our Lives at pleasure, there are yet so few this way cut off. But God hath not left himself without witness in the World, and hath revenged false Witness on many, and made Conscience a terrible Accuser for this Crime. (*l*)

Q. 17. *What is the positive Duty of the ninth Commandement?*

A. 1. To do Justice to all men in our places.

2. To defend the Innocent to the utmost of our just Power. If a Lawyer will not do it for the Love of Justice and Man, without a Fee when he cannot have it, he breaketh this Commandement.

3. To reprove Backbiters, and tell them of their Sin.

4. To give no Scandal, but to live so blamelesly that Slanderers may not be believed.

5. On all just occasions especially to defend the Reputation of the Gospel, Godliness and Good men, the Cause and Laws of God, and not silently for self saving to let Satan and his Agents make them Odious by Lies, to the Seduction of the People's Souls. (*m*)

(*l*) *Prov.* 19. 5. 9. (*m*) *Prov.* 25. 23. *Psal.* 15. 3, 5.

CHAP.

CHAP. XLIII.

Of the Tenth Commandement.

Qu. 1. *WHat are the Words of the Tenth Commandement?*

A. **Thou shalt not Covet thy Neighbours House: Thou shalt not covet thy Neighbours Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.**

Q. 2. *What is forbidden here, and what Commanded?*

A. 1. In summe, the thing forbidden is SELFISHNESS, and the thing Commanded is to LOVE OUR NEIGHBOUR AS OUR SELVES.

Q. 3. *Is not this implyed in the five foregoing Commandements?*

A. Yes: and so is our LOVE to GOD in all the Nine last. But because there are many more particular Instances of Sin and Duty than can be distinctly named and remembred, God thought it meet to make two *General Fundamental Commandements* which should contain them all: which Christ calleth the *first* and *second* Commandement, *Thou shalt Love the Lord thy God with all thy Heart*, &c. *And thou shalt Love thy Neighbour as thy Self.* The first is the Summary and root of all the duties of the other nine, and specially of the second, third and fourth. The Other is the Summary of the second Table dutyes: And it is placed

placed last, as being instead of all unnamed instances. As the Captain leads the Souldiers, and the Lieutenant brings up the rear. (*a*)

Q. 4. *What mean you by the Sin of* SELFISHNESS?

A. I mean that inordinate *self-esteem*, *self-love* and *self-seeking*, *with the want of a due proportionable Love to others*, which engageth men against the good of others, and inclineth them to *draw from others to themselves*: It is not an ordinate Love of our selves, but a diseased self-love. (*b*)

Q. 5. *When is Self-Love* Ordinate? *and when is it* Sinful?

A. That which is ordinate, 1. Valueth not a man's Self blindly above his Worth: 2. It employeth a man in a due care of his own Holiness, Duty and Salvation. 3. It regardeth our Selves but as little members of the common great body, and therefore inclineth us to Love others as our selves, without much partial disproportion, according to the divers degrees of their amiableness, and to Love publick good, the Church and World, and much more God above our selves. 4. It maketh us studious to do good to others, and rejoyce in it as our own, rather than to draw from them to our selves. (*c*)

II. Sinful selfishness, 1. Doth esteem and love and seek *self-interest above* it's proper worth: It is over deeply affected with all our own concerns. 2. It hath a low, disproportionable Love and regard of

(*a*) *Mat.* 19. 19. *Luk.* 10. 27. *Rom.* 13. 9. Let 16. 24. *Mar.* 8. 34. (*b*) *Jer.* 45. 5. *Mat.* 16. 22, 23. *Luk.* 14. 26, 29, 32, 33. (*b*) *Phil.* 2. 4, 21 (*c*) 1 *Cor.* 12. & 10. 24.

other

others good. 3. And when it groweth to full magnity, it maketh men envy the prosperity of others, nd covet that which is theirs, and desire and rejoyce in their disgrace and hurt, when they Stand gainst mens Selfish Wills: and to endeavour to draw om others to our selves: *Selfishness* is to the Soul ke an Inflamation or Impostume to the Body; which raweth the Blood and Spirits to it self, from their ne and Common course, till they corrupt the inamed part.

Q. 6. *What mean you by* Loving others as ourselves?

A. Loving them as members of the same Body or Society (the World or the Church as they are) mpartially with a Love proportionable to their worth, and such a careful, practical, forgiving, Patient Love, as we Love our selves. (*d*)

Q. 7. *But God hath made us Individual persons, with so peculiar a Self-love, that no man can possibly love another as himself?*

A. 1. You must distinguish between *sensitive Natural* Love, and *Rational* Love. 2. And between *Corrupt*, and *Sanctified* Nature.

1. Natural Sensitive Love is stronger to ones *Self*, hat is, (more *sensible* of *self-interest*) than to all he World. I *feel* not anothers Pain or Pleasure, n it self. I hunger and thirst for my self: A Mother hath that Natural Sensitive Love to her own Child (like that of Bruits) which she hath not for ny other. (*e*)

2. Rational Love valueth and loveth, and prefer-

(*d*) *Col.* 3. 12, 13. 1 *Cor.* 13. *Eph.* 4. 1, 2.
(*e*) *Prov.* 14 10.

reth

reth every thing according to the degree of its amiableneſs, that is, it's *Goodneſs*.

3. Rational Love deſtroyeth not Senſitive; but it *Moderateth* and *Ruleth* it, and Commandeth the *Will* and *Practice* to *preferre* and *deſire* and ſeek and delight in higher things, (as Reaſon ruleth Appetite, and the Rider the Horſe;) and to deny and forſake all carnal or private Intereſts, that ſtand againſt a greater good.

4. Common Reaſon tells a man, that it's an unreaſonable thing in him that would not dye to ſave a Kingdom; Much more that when he is to love both himſelf and the Kingdom inſeparably, yet cannot Love a Kingdom, yea or more excellent perſons, above himſelf. But yet it is Sanctification that muſt Effectually overcome inordinate ſelf-Love, and clearly illuminate this Reaſon, and make a man obey it. *(f)*

5. To conquer this *Selfiſhneſs* is the ſumme of all Mortification, and the greateſt Victory in this World: And therefore it is here perfectly done by none: but it's done moſt where there is the greateſt Love to God, and to the Church and publick good, and to our Neighbours.

Q. 8. *What is the ſinfulneſs and the hurt of* Selfiſhneſs?

A. 1. It is a Fundamental Errour and Blindneſs in the Judgment: We are ſo many Poor Worms and little things; And if an Ant or Worm had Reaſon, ſhould it think it's Life or Eaſe or other intereſt

(f) 1 *Cor.* 10. 33. *Tit.* 1. 8. *Jam.* 3. 15, 17. *Col.* 1. 24.

more

more valuable than a Mans, or than all the Countreys?

2. It is a fundamental Pravity and disorder of *Mans Will*: It is made to *Love Good* as *Good*, and therefore to Love most the greatest good.

3. Yea it blindly casteth down and trampleth on all Good in the World which is above *self-interest*. For this prevailing Selfishness taketh a mans *self* for his ultimate end, and all things else but as *means* to his own Interest: God and Heaven and all Societies and all Virtue, seem no further Good to him than they are for his own good and welfare. And Selfishness so overcometh Reason in some, as to make them dispute for this fundamental Errour as a Truth, That there is nothing to be accounted *Good by me*, but that which is *Good to me* as *my interest* or *welfare*: And so that which is Good to others, is not therefore Good to me. (*g*)

4. And thus it blasphemously deposeth God in the Mind of the sinner; making him no further Good to us, than as he is a means to our *Good*; and so he is set quite below our selves: As if he had not made us for Himself, and to Love him as God, for his own Goodness.

5. I told you before (of the First Commandement) how this maketh every man his own Idol, to be Loved above God.

6. Yea, that the *Selfish* would be the Idols of the World, and have all men conformed to their Judgement, Wills and Words.

7. A Selfish man is an Enemy to the publick Peace

(*g*) *Prov.* 3. 5. & 20. 6. & 23. 4. & 25. 27. & 26. 5, 12, 16. & 27. 2. & 28. 11.

of all Societies, and of all true Unity and Concord: For whereas Holy persons as such have all one Center, Law and End, even God and his Will, the Selfish have as many *Ends* and *Centers* and Laws as they are persons. So that while every one would have his *own Interest*, *Will* and *Lust* to be the Common Rule and Center, it is by the wonderful overruling Power of God, that any order is kept up in the World; and because when they cannot be all Kings, they agree to make that use of Kings which they think will serve *their Interest* best.

8. A Selfish man so far can be no true Friend: For he loveth his Friend but as a Dog doth his Master, for his own Ends.

9. A Selfish Person is so far *untrusty*, and so false in Converse and all Relations: For he chooseth and changeth and useth all, as he thinks his own interest requireth. If he be a Tradesman, believe him no further than his interest binds him: If he be a Minister, he will be for that Doctrine and Practice which is for his Carnal Interest: If he be a Ruler, wo to his Inferiours. And therefore it is the highest point in policy, next Conscience and Common Obedience to God, to contrive if possible so to twist the Interest of Princes and People, that both may feel that they are inseparable, and that they must live and thrive or dye together. (*h*)

10. In a word, *Inordinate Selfishness*, is the grand pravity of Nature, and the Disease and Confusion of all the World: whatever Villanies, Tyrannies, Rebellions, Heresies, Persecutions, or Wickedness you read of in all History, or hear of now on Earth,

(*h*) *Phil.* 2. 4, 21.

is but the effects of this adhering by inordinate *self-love* to *self-interest*. And if *Paul* say of one branch of its effects [*The Love of Money is the root of all Evil,*] we may well say it of this radical Comprehensive sin.

Q. 9. *Alas! who is it that is not* selfish? *How Common is this sin! Are there then any Saints on Earth? Or any hope of a remedy?*

A. I. It is so Common and so strong, as that 1. All Christians should most Fear it, and Watch and Pray and Strive against it; 2. And all Preachers should more open the Evil of it than they do, and live themselves as against it and above it.

1. How much do most over-value their own dark Judgments, and weak reasonings, in comparison of others! (*i*)

2. How commonly do men measure the Wisdom or Folly, Goodness or Badness of other men, as they are *for* or *against* their selfish Interest, Opinions, Side or way!

3. How impatient are men if self-will, Reputation or Interest be Croft!

4. How will they stretch Conscience in Words, Deeds or Bargaining for gain!

5. How soon will they fall out with Friends or Kindred, if Money or Reputation come to a Controversie between them!

6. How little feeling Pity have they for another in Sickness, Poverty, Prison or Grief, if they be but well themselves!

7. How ordinary doth Interest of Body, Reputation, Wealth, corrupt and change mens Judgments

(*i*) 1 *King.* 22. 8. 2 *Chron.* 18. 7.

in Religion: So that *Selfishness* and *Fleshly* interest chooseth not only other Conditions and Actions of Life, but also the *Religion* of most men; yea of too many Teachers of Self-denyal. (*k*)

8. And if Godly people find this and lament it, how weakly do they resist it, and how little do they overcome it.

9. And though every truly Godly man preferre the Interest of his *Soul* above that of his Body, how few get above a Religion of Caring and Fearing for *themselves*; to study more the Churches good, and more than that to Live in the delightful Love of God as the Infinite Good.

10. And of those that Love the Church of God; how many narrow it to their *sect* or *party*, and how few have an Universal impartial Love, to all true Christians as such. (*l*)

Q. 10. *Where then are the Saints, if this be so?*

A. All this sin is predominant in ungodly men, (saving that common Grace so far overcometh it in some few, that they can venture and lose their Estates and Lives for their special Friends, and for their Countrey:) But in all true Christians it is but in a subdued degree. (*m*) They hate it more than they Love it: They all Love God and his Church with a far higher Estimation than themselves, though with less passion. They would forsake Estate and Life rather than forsake Christ and a Holy Life. (*n*) They were not true Christians if they had not learnt to bear the Cross and Suffer. They seek and hope for

(*k*) 1 *Joh.* 15. (*l*) *Col.* 1. 4, 8. (*m*) 2 *Tim.* 3. 2. (*n*) *Luk.* 14. 26, 27, 33. 1 *Cor.* 13.

that Life of perfect Love and Unity where *Selfishness* shall never more divide us.

Q. 11. *What is it that maketh the* Love *of others so great a duty?*

A. 1. It is but to *Love God*, his *Interest* and *Image in others*. No man hath seen God: But rational Souls, and specially *Holy ones* are his *Image*, in which we must see and Love him. And there is no higher duty than to Love God.

2. Love maketh us meet and useful members in all Societies, especially in the Church of God. It maketh all to love the Common good above their own.

3. It maketh all men use their utmost power for the good of all that need them.

4. It overcometh Temptations to hurtfulness and division: It teacheth men patiently to bear and forbear: It is the greatest keeper of Peace and Concord. As one Soul uniteth all parts of the Body, one Spirit of Love uniteth all true Believers. It is the Cement of Individuals; the vital healing Balsom which doth more than Art to cure our Wounds. (*o*)

If all Magistrates *loved* the People as themselves, how would they use them? If Bishops and Teachers loved others as themselves, and were as loth to hurt them as to be hurt, and to reproach them as to be reproached, and to deliver them from Poverty, Prison or Danger, as to be safe themselves; what do you think would be the consequent?

How few would study to make others odious, or to ruine them? how few would backbite them, or censoriously condemn them, if they loved them as

(*o*) 1 *Cor.* 12. *Eph.* 4. 1, 2, 3, 16. *Rom.* 12. 9, 10.

themselves? If all this City and Kingdom loved each other as themselves, what a foretast would it be of Heaven on Earth! How delightfully should we all live together! Every man would have the good of all others to rejoice in as his own; And be as ready to relieve another as the right hand will the left. We can too easily forgive our selves our faults and errours; and so should bear with others. (*p*)

Love is our Safety: who is afraid of any one who he thinks loveth him as himself? who is afraid that he should persecute, imprison or destroy himself, unless by ignorance or distraction? Love is the delight of Life, when it is mutual and is not disappointed: what abundance of Fears, and Cares and Passions, and Law-suit's would it End? It is the fulfilling of the preceptive part of the Law; and as to the penal part, there is no use for it where Love prevaileth: To such saith *Paul*, there is no Law: They are not without it, but *above it* so far as it worketh by fear. (*q*)

5. Love is the Preparation and *Foretast* of *Glory*. Fear, Care and Sorrow are distantly preparing works; but it's *Joyful Love* which is the *immediate Preparation* and foretast: There is no War, no Persecution, no Hatred, Wrath or Strife in Heaven. But perfect Love, which is the uniting Grace, will there more nearly unite all Saints, than we that are in a dividing world and body, can now conceive of or perfectly believe.

(*p*) 2 *Cor.* 2. 4, 8. & 8. 7, 8, 24. (*q*) *Rom.* 13. 10. *Gal.* 5. 6, 13, 22. *Phil.* 1 15, 17. & 1, 2, 3. 1 *Thes.* 4. 4. 1 *Tim.* 6. 11. *Heb.* 13. 2. 1 *Joh.* 4. 7, 18. *Eph.* 4. 16.

Q. 12. *Is there any hope that Love ſhould reign on Earth?*

A. There is hope that all the Sound Believers ſhould increaſe in Love, and get more victory over *Selfiſhneſs*: For they have all that Spirit of Love, and obey Chriſts laſt and great Command, and are taught of God to Love one another; yea they dwell in Love, and ſo in God, and God in them; and it will grow up to Perfection.

But I know of no hope that the Malignant Seed of *Cain* ſhould ceaſe the hating of them that are the Holy ſeed; ſave as Grace converteth any of them to God: Of any Common or univerſal Reign of Love, I ſee no Prognoſticks of it in Rulers, in Teachers or any others in the World: Propheſies are dark: But my greateſt hope is fetcht from the three firſt Petitions of the Lords Prayer, which are not to be put up in Vain.

Q. 13. *What ſhould we do towards the increaſe of Love?*

A. 1. Live ſo blameleſly that none may find juſt matter of hatred in you. (*s*)

2. Love others whether they Love you or not. Love is the moſt powerful cauſe of Love.

3. Do hurt to none but by neceſſary Juſtice or defence: And do as much good as you can to all.

4. Praiſe all that is good in men, and mention not the Evil without neceſſity.

5. Do all that you can to make men Holy, and winne them to the Love of God; And then they will Love each other by his Spirit and for his ſake.

(*r*) *Jam.* 2. 8. (*s*) 1 *Pet.* 2. 17. & 3. 8.

6. Do all that you can to draw men from sinfull worldly Love: For that Love of the World which is Enmity to God, is also Enmity to the love of one another. Further than you can draw men to center in Christ and in holy Love, there is no hope of true Love to others.

7. Patiently suffer wrongs rather than provoke men to hate you by unnecessary seeking your right or revenge.

Q. 14. *Is all desire of another mans unlawfull?*

A. All that is to his hurt, loss and wrong. You may desire another mans daughter to Wife, by his Consent; or his House, Horse or Goods when he is willing to sell them: But not else. (*t*)

Q. 15. *But what if in gaming, betting or trading, I desire to get from him, though to his loss?*

A. It is a covetous, selfish, sinfull desire: You must desire to get nothing from him to his loss and hurt.

Q. 16. *But what if he* consent *to run the hazard, as in a Horse-race, a Game, a Wager*, &c? *It's no wrong to a Consenter?*

A. The very desire of hurtful drawing from him to your self, is selfish sin: If he consent to the hazard, it is also his covetous desire to gain from you: And his sin is no excuse for yours: And you may be sure it was not the *Loss* that he consented to: But if he do it as a *Gift*, it's another Case. (*u*)

Q. 17. *What be the worst sorts of Covetousness?*

A. 1. When the Son wisheth his Fathers death for his Estate.

(*t*) *Psal.* 10. 3. 1 *Cor.* 5. 10, 11. & 6. 10. *Eph.* 5. 5. *Luk.* 12. 15. (*u*) *Act.* 20. 33. 1 *Tim.* 6. 10.

2. Whe

2. When men that are Old and near the Grave, ſtill covet that which they are never like to need or uſe.

3. When men that have abundance are never ſatisfied, but deſire more.

4. When they will get it by Lying, Extortion or other wicked means, even by Perjury and Blood, as *Jezebel* and *Ahab* got *Naboths* Vineyard.

5. When Princes not content with their juſt Dominions, invade other Mens, and plague the World with unjuſt Warres, Blood and Miſeries, to enlarge them. (*x*)

Q. 18. *How differ Charity and Juſtice?*

A. Charity Loveth all becauſe there is ſomewhat in them lovely; and doth them good without reſpect to their *Right*, becauſe we love them. Juſtice reſpecteth men as in the ſame Governed Society (under God or Man) and ſo giveth every man his due.

Q. 19. *Is it* Love *or* Juſtice *that ſaith*, Whatever you would that men ſhould do to you, do ye alſo to them?]

A. It is both. Juſtice ſaith, Do right to all, and wrong to none, as you would have them do to you. Charity ſaith, Love and pity and relieve all to your power, as you would have them Love, Pity and Relieve you.

Q. 20. *Hath this Law no exceptions?*

A. It ſuppoſeth that your own Will for your ſelves be juſt and good: If you would have another make you drunk, or draw you to any ſinfull or un-

(*x*) *Joſh.* 7. 21. *Mic.* 2. 2. *Pro.* 21. 26. *Hab.* 2. 9. *Exod.* 18. 21. *Prov.* 28. 16.

clean

clean Pleasure, you may not therefore do so by them. But do others such right and good as you may lawfully desire they should do to you.

Q. 21. *What are those Foundations on which this Law is built?*

A. 1. That as God hath made us Individual Persons, so he is the free Distributer of his allowance to every Person, and therefore we must be content with his allowance, and not covet more.

2. That God hath made us for Holiness and endless Happiness in Heaven: And therefore we must not so Love this World, as to covet fulness, and desire more of it than God alloweth us. (y)

3. That God hath made every man a member of the humane World, and every Christian a Member of the Church, and no one to be self-sufficient, or Independent, as a World to himself: And therefore all men must Love themselves but as Members of the Body, and Love the Body or publick good above themselves, and Love other Members as their place and the common Interest doth require. (z)

4. That we are not our own, but his that did Create us and Redeem us: And therefore must Love our selves and others, as His, and according to his Will and Interest; and not as the selfish narrow Interest tempteth us.

5. That the Faithful are made Spiritual by the sanctifying Spirit; and therefore savour the things of the Spirit, and referre all outward things thereto: And therefore must not so over-value Provisio

(y) *Heb.* 13. 5. 1 *Tim.* 6. 8. *Phil.* 4. 11. 1 *Joh.* 2. 15. *Psal.* 119. 36. *Ezek.* 33. 31. (z) 1 *Cor.* 12. & 6. 20. & 7. 23.

for the *Flesh* as to *Covet* and *draw* from others for its pleasure. (*)

So that 1. As the *first Greatest Command* engageth us wholly to God as our Creator, Redeemer and Sanctifier, against that SELFISHNESS which is the *Idol-Enemy* to God, including the Privation of our LOVE to him, and against the Trinity of his Enemies, the FLESH which would be first pleased, the WORD which it would be pleased by, and the DEVIL who deceiveth and tempteth men by such Baits of Pleasure; (†) Even so this tenth (which is the second summary Command) engageth us to Love God in our *Brethren*, and to Love them according to his Interest in them, as Members of the same Society, with an impartial Love, against that SELFISHNESS which is the Enemy of impartial Love, and Common good, and against the Lusts of the FLESH which would be first pleased, and the WORLD which is the Provision which it coveteth, and the DEVIL who would by such worldly baits and FLESHLY Pleasure deceive Mankind into ungodliness, sensuality, malignity, mutual enmity, contention, oppression, persecution, perfidiousness, and all iniquity; and finally into endless misery, in separation from the God of Love, and the heavenly perfected united Society of LOVE. (†) And this is the true meaning of the tenth Commandement.

(*) *Rom.* 8. 6, 7, 8. *Rom.* 13. 13. *Luk.* 12. 21. *Mat.* 7. 22. (†) *Eph.* 5. 3. *Col.* 3. 5.

CHAP.

CHAP. XLIV.

Of the Sacred Miniſtry, and Church, and Worſhip.

Qu. 1. *THough you have opened the Doctrine of the* Catholick Church, *and the* Communion of Saints, *before in Expounding the Creed, becauſe the Sacraments cannot be underſtood, without the* Miniſtry *and* Church, *will you firſt tell us what the* Miniſterial Office *is?*

A. The Sacred Miniſtry is an Office inſtituted by Chriſt, in ſubordination to his Prophetical Office, to Teach, and to his Prieſtly Office, to Intercede in *Worſhip*, and to his Kingly Office, to be Key-bearers of his Church, to trie and judge of mens title to its Communion; And this for the converting of the Infidel World, the gathering of them into the Chriſtian Communion, and the helping, guiding and edifying them therein. (*a*)

Q. 2. *Are they Miniſters in Office to any but the Church?*

A. Yes: their firſt work is upon the *World*, to make them Chriſtians, and gather them into the Church by Teaching and Baptizing them. (†)

Q. 3. *Is not that the common work of* Lay-men *that are no Officers?*

(*a*) *Mat.* 28. 19, 20. & 16. 19. *Act.* 2. 42. *Ro.* 1, 2. *Mat.* 24. 45. & 22. 3, 4. 1 *Cor.* 4. 1, 2. (†) *Act.* 14. 23. & 20. 28. *Tit.* 1. 5. 1 *Tim.* 3.

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A. Lay-men muſt do their beſt in their capacity and ſtation; but 1. Officers do it as *ſeparated* to this work, as their Calling: 2. And accordingly do it by a ſpecial Commiſſion and Authority from Chriſt: 3. And are tryed, choſen and dedicated thereto, as ſpecially qualified.

Q. 4. *What muſt Chriſts Miniſters ſay and do for the Worlds Converſion?*

A. Luk. 14. and *Mat.* 22. tell you: They muſt call men of the Marriage Feaſt, the bleſſed Proviſion of Grace and Glory by Chriſt, and by Evidence and Urgency compell them to come in. More particularly,

1. They muſt ſpeak to ſinners as from God, and in his Name, with a [*Thus ſaith the Lord.*] They muſt manifeſt their Commiſſion, or at leaſt, that the *Meſſage* which they bring, is his; that men may know with whom they have to do; and that he that deſpiſeth, deſpiſeth not men but God. (*b*)

2. They muſt make known to Sinners their ſinfull, dangerous and miſerable State, to convince them of the neceſſity of a Saviour. As if they ſhould ſay, He that hath no ſin, that is no Child of *Adam*, that ſhall not die and come to Judgment, that needs no Saviour, Pardon and Deliverance; Let him neglect our Invitation: But Sin and Miſery are all mens neceſſity.]

3. They are to tell men what God hath done for them by Chriſt; what a Saviour he hath given us: What Chriſt hath done and ſuffered for us. (*)

(*b*) *Act.* 26. 17, 18. *Luk.* 10. 16. 1 *Theſſ.* 4. 8. *Mat.* 9. 13. *Luk.* 24. 47. (*) *Joh.* 3. 16. *Heb.* 10. 4. *Rom.* 3. 1. 10. *Tit.* 2. 14.

4. They

4. They are to tell men what Grace and Glory is purchaſed for them, and offered to them, and what they may have in Chriſt and by him.

5. They are to tell men how willing God is of mens Recovery, ſo that he beſeecheth them to be reconciled to him, and Miniſters are ſent to entreat them to accept his Grace, who refuſeth none that refuſe not him.

6. They are to acquaint men with Gods Conditions, Terms and Expectations: Not that they give him any ſatisfying or purchaſing Price of their own, but that they Accept his free gift according to its proper nature and uſe, and come to Chriſt that they may have Life; but that they come in time, and come ſincerely and reſolvedly, and believe and penitently return to God; for which he is ready to aſſiſt them by his Grace. (+)

7. They muſt acquaint men with the methods of the Tempter, and the hinderances of their Faith and Repentance, and what oppoſition they muſt expect from the Fleſh, the World and the Devil, and how they muſt overcome them.

8. They muſt acquaint men what great Aſſiſtances and Encouragements they ſhall have from Chriſt how good a Maſter, how perfect a Saviour and Comforter, how ſure a Word, how ſweet a Work, how good and honourable Company, and how many mercies here, and how ſure and glorious a reward hereafter: and that all this is put in the Ballance for their choice, againſt a deceitful tranſitory ſhadow. (c)

(+) 2 *Cor.* 5. 19, 20. *Luk.* 14. 17. (c) 1 *Tim.* 3. 5. *Eph.* 6. 11. 2 *Cor.* 2. 11. *Heb.* 11. *Heb.* 12. 2. 29. 2 *Cor.* 4. 16, 18.

9. The

9. They muſt anſwer the carnal Objections of deceived Sinners, and ſhew them clearly that all is Folly that is ſaid againſt Chriſt and their Converſion.

10. They muſt make men know how God will take it, if they unthankfully neglect or refuſe his Grace, and that this will leave them without remedy, and greatly adde to their Sin and Miſery, and that there is no more Sacrifice for ſin, but a fearful looking for of Judgment, from that God who to ſuch is a conſuming fire: and that it will be eaſier for *Sodom* in the day of Judgment than for ſuch. (*d*)

Q. 5. *In what manner muſt Chriſts Miniſters preach all this?*

A. 1. With the greateſt Gravity, and Holy Reverence, becauſe it is the Meſſage of God.

2. With the greateſt Plainneſs: becauſe men are dull of underſtanding.

3. With the cleareſt Proof and convincing Evidence, to conquer Prejudice, Darkneſs and Unbelief.

4. With powerful winning Motives, and urgent importunity, becauſe of mens diſaffection and averſneſs. And, O what powerful motives have we at hand, from Self-love, from God, from Chriſt, from Neceſſity, from Heaven and Hell! (*e*)

5. With Life and Fervency, becauſe of the unſpeakable importance of the Matter, and the deadneſs and hardneſs of mens Hearts.

6. With Frequency, in ſeaſon and out of ſeaſon,

(*d*) 2 *Tim.* 2. 25. *Tit.* 2. 8. *Heb.* 2. 3. & 10. 22, 23. (*e*) *Tit.* 2. 6, 7, 8. *Heb.* 5. 10, 11. 1 *Cor.* 9. 17, 18. *Mat.* 7. 29. *Act.* 2. 37.

becauſe

becauſe of mens aptneſs to loſe what they have heard and received, and their need ſtill to be carried on.

7. With Conſtancy to the end, that grace may be preſerved and increaſed by degrees.

8. With ſeemly and decent Expreſſions, becauſe of captious Cavilling hearers, and the Holineſs of the work.

9. With Concord with all the Church of Chriſt, as preaching the ſame Faith and Hope.

10. By the Example of Holy practice, doing what we perſwade them to do, and excelling them in Love, and Holineſs, and Patience, and Victory over the Fleſh and World: and winning them, not by Force, but by Light and Love. (*f*)

Q. 6. *What is it that all this is to bring men to?*

A. 1. To make men underſtand and believe what *God is* to them, what Chriſt is, what Grace and Glory are, as is aforeſaid in the Chriſtian Faith.

2. To winne mens Hearts to the Love of theſe from the Love of ſinful fleſhly Pleaſure, and to fix their Wills in a reſolved Choice.

3. To engage them in the obedient Practice of what they Love and Chooſe, and help them to overcome all Temptations to the contrary. (*)

Q. 7. *Why will God have all this and the reſt which is for the Church, to be an Office, Work of choſen, ſeparated, conſecrated Perſons?*

A. 1. It is certain that all men are not fit for it (Alas too few!) The Myſteries of Godlineſs are dee-

(*f*) 1 *Cor.* 14. 2 *Tim.* 2. 15. 1 *Pet.* 3. 16. *Act.* 20. 25. 29. 31, 32. (*) *Act.* 20. 21.

and great. The Chains of Sinners are ſtrong: and God uſeth to work according to the ſuitableneſs of means. Great abilities are requiſite to all this: And God would not have his cauſe and work diſhonoured, by his Miniſters unfitneſs: Alas! unfit men have been the Churches great Calamity and Reproach. (*g*)

2. God would have his work Effectually done; and therefore by men that are wholly devoted to it. Were they never ſo able, if they have avocations and do it by the Halves, dividing their Labours between it and the World, this will not anſwer the Neceſſity and the End: Even a *Paul* muſt do it publickly and from Houſe to Houſe, night and day with Tears, *Act.* 20. 20, 28. It muſt be done *in ſeaſon and out of ſeaſon*, 2 *Tim.* 4. 1, 2. *Timothy* muſt meditate on theſe things, and give himſelf wholly to them, 1 *Tim.* 4. 15. *Paul* was ſeparated to the Goſpel of God, *Rom.* 1. And Miniſters are Stewards of his Myſteries, to give the Children their Meat in ſeaſon.

3. It is much for the Comfort of the Faithful to know that it is by Gods own ordained Officer, that his Meſſage of Invitation, and his Sealed Covenant, Pardon and Gift of Chriſt and Grace, are delivered to them. (*h*)

4. The very being of an Ordered Church requireth a Guiding official part: It is no Ruled Society without a Ruler: No School without a Teacher. Men muſt know to whom to go for Inſtruction: The Law was to be ſought from the mouth of the Prieſt, as the Meſſenger of the Lord of Hoſts, *Mal.*

(*g*) 1 *Tim.* 3. 16, 1, 2. *Tit.* 1. 6, 9. 2 *Tim.* 2. 15. 2 *Tim.* 2. 2. 1 *Tim.* 4. 15. (*h*) 2 *Cor.* 5. 19.

2. 7. Read *Act.* 14. 23. *Tit.* 1. 5. *Eph.* 4. 14, 15, 16. 1 *Theſ.* 5. 12, 13. *Luk.* 12. 42, 43.

5. The ſafety and preſervation of the Truth requireth the Miniſterial Office. As the Laws of *England* would never be preſerved without Lawyers and Jugdes, by the common People; ſo the Scriptures, and the Faith, Sacraments and Worſhip would never have been brought down to us as they are, without a ſtated Miniſtry, whoſe Intereſt, Office and Work it is continually to uſe them. See 1 *Tim.* 5. 20. *Eph.* 4. 14. *Rom.* 16. 16, 17. 1 *Tim.* 3. 15. *Heb.* 13. 7, 9, 17. None have leiſure to do this great work as it muſt be done, but thoſe that by Office are wholly ſeparated thereto. Will you leave it to Magiſtrates, or to the People, who if they were able, have other work to do? Deny the Office, and you deſtroy the Church and Work.

Q. 8. *How are men called and ſeparated to the Sacred Miniſtry?*

A. There are many things concurr thereto. The firſt Miniſters were called immediately by Chriſt himſelf, and extraordinarily qualified: But ever ſince, all theſe things muſt concur:

1. A Common Obligation on all men to do their beſt in their places to propagate the Goſpel and Church, and to ſave mens Souls, is preſuppoſed, as a preparatory antecedent.

2. There muſt he neceſſary qualifying Abilities: 1. Natural Wit and Capacity. 2. Acquired improvement and ſo much Knowledge as muſt be exerciſed in the Office. 3. If Apt to Teach and Able, ſignified no more than to Read what is preſcribed by others, a Child, Fool or an Infidel were Apt and Able. Ability for competent Utterance and Exerciſe. 4. And to his *Acceptance with* God and his own *Salvation, ſaving Faith*

Faith and *Holineſs* is neceſſary. If you would know the neceſſary degrees of ability, it is ſo much without which the neceſſary acts of the Office cannot be done, 2 *Tim.* 2. 2. The things that thou haſt heard of me among many Witneſſes, the ſame commit thou to Faithful men, who ſhall be able to teach others alſo.

3. The approving Judgment of other Senior Miniſters is ordinarily neceſſary; For men are not to be the only Judges *themſelves* where the publick intereſt is concerned. And the *Inveſting Ordination* of ſuch, is the orderly *Solemnizing* of their *entrance*, and delivery of Chriſts Commiſſion; and is that to the General Office of the Miniſtry, which Baptiſm is to Chriſtianity, and Solemn Matrimony to Marriage, or Coronation to a King. This is not done by the Election of the People; It is not their Work to chooſe Miniſters to the General Office, or men to call the World. (*i*)

4. To make a man the Paſtor of a *particular Church* or Flock, the *conſent* both of the Man and of the *Flock* is neceſſary; and to the well being alſo, the *Conſent* of the Neighbour Paſtors, and to *Peace* and *Liberty* the Princes. This is an *Ordination* or *Relation* which may be often renewed and changed; but the Ordination to the *General* Office is to be but once: To *licenſe a Phyſician*, and to *chooſe him* for *my Phyſician* are divers things: And ſo it is here.

Q. 9. *What Laws or Canons have Paſtors power to make for the Church?*

A. 1. None to the *Univerſal Church*, for that hath no Ruler or Law-maker or Judge but Chriſt; man being utterly uncapable of it.

(*i*) 2 *Tim.* 2. 2. *Tit.* 1. 5. *Act.* 14. 23. & 9. & 13. 2.

2. None which ſhall Croſs the Laws of Chriſt, in Nature or Scriptures.

3. None which are of the ſame kind and uſe with Chriſts own univerſal Laws, and no more needful to one Place or Age than to all: For this will accuſe Chriſt, as if he had been defective in his own Legiſlation, when more muſt be added of the ſame kind. (*k*)

4. Taking the Word [*Laws*] ſtrictly, Paſtors as ſuch have no Legiſlative power. But taking it *laxly*, for Mandates or Directions given by juſt Power, ſuch as a Parent or Tutor hath, they may make ſuch Laws as theſe: 1. Such as only enjoyn the obeying of Chriſts own Laws. 2. And ſuch as only determine of ſuch meer Accidents of Doctrine, Worſhip and Diſcipline, as Chriſt hath commanded in General, and virtually, and left the particular ſort to humane determination of Governours (as Time, Place, Utenſils, *&c.*) 3. Such as are not extended beyond the Churches of which they are Paſtors, to others of whom they are no Rulers. 4. Such as being Indifferent are not made more neceſſary than their Nature and Uſe requireth; Nor uſed to the Churches Deſtruction or hurt, but to it's Edification. 5. Such as being mutable in the Reaſon or Cauſe of them, are not fixed. And continued when the reaſon of them ceaſeth. (*l*)

Chriſt calleth us Miniſters that we may not think we are Lords of his Heritage: Our Work is to ex-

(*k*) *Iſa.* 33. 22. *Jam.* 4. 12. 1 *Tim.* 4. 6. 1 *Cor.* 3. 5. & 4. 1. (*l*) *Mat.* 20. 27, 28. 2 *Cor.* 1. 24. 1 *Pet.* 5. 1, 2, 3. 2 *Cor.* 3. 6. 1 *Pet.* 4. 9, 10, 11.

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pound and apply his Laws and perſwade men to obey them, and not to make Laws of our own of the ſame kind, as if we were his Equals, and Lords of his Church. It's true, he hath bid us determine of Circumſtances to the Churches Edification, and the Paſtor is Judge for the preſent Time and Place, what Chapter he ſhall read, what Text he ſhall preach on, and in what Method, what Pſalm ſhall be Sung and in what Tune, and ſuch like: But who made him Lord of other Churches, to impoſe the like on them? Or how can he prove that the very ſame circumſtances are neceſſary to all, when a day may alter the caſe with himſelf, which depends on mutable cauſes. If all the World or Land be commanded on ſuch a day to read the ſame Pſalm and Chapter, and occurrents make any Subject far more ſuitable, who hath power to deprive the preſent Paſtor of his Choice, and to ſuppoſe Miniſters *unable* to know what Subject to read or preach on, unleſs it be they that make ſuch men Miniſters that they may ſo rule them?

Q. 10. *Why muſt there be ſtated Worſhipping Congregations?*

A. 1. For the Honour of God and our Redeemer, who is beſt honoured in united ſolemn Aſſemblies, magnifying him with one Mind and Heart and Mouth. (*m*)

2. For the preſervation of Religion, which is ſo beſt exerciſed; honoured and kept up.

3. For the Benefit and Joy of Chriſtians, who in ſuch concordant Societies, receive Encouragement, Strength and Comfort.

(*m*) 1 *Cor.* 14. *Heb.* 10. 21, 22. *Act.* 14. 23.

4. For the due Order and Honour of the particular Churches and the whole.

Q. 11. *Is every worſhipping Congregation a Church?*

A. The *Name* is not much worthy of a debate: There are divers ſorts of Chriſtian Aſſemblies which may be called [*Churches.*] 1. There are occaſional accidental Aſſemblies that are not ſtated. 2. There are ſtated Aſſemblies like Chappels, which have only Curates, and are but Parts of the loweſt political Governing Churches. 3. Chriſtians ſtatedly aſſociated under ſuch Paſtors as have the Power of the Church Keyes for perſonal Communion in Holy Doctrine, Worſhip and Converſation, are the loweſt ſort of Political Governed Churches. 4. Synods, conſiſting of the Paſtors and Delegates of theſe may be called Churches in a laxe ſence. 5. And ſo may a Chriſtian Nation under one King. 6. And all the Chriſtian World is one Catholick Church as Headed by Jeſus Chriſt. 7. And the *Roman* Sect is a ſpurious Church, as it is headed by a humane uncapable Soveraign, claiming the Power of Legiſlation and Judgment over all the Church on earth.

Q. 12. *But how ſhall I know which is the true Church, when ſo many claim the Title; the Papiſts ſay it is only theirs?*

A. I have fully anſwered ſuch doubts on the Article of the *Holy Catholick Church and Communion of Saints, in the Creed.* Either you ſpeak of the *Whole Church*, or of a *Particular Church* which is but a Part. If of the *whole Church*, it is a fooliſh queſtion, [How I ſhall know which is the *true Church*] when there is but one. If of a *Particular* Church, every true Chriſtian *Society* (Paſtors and Flocks) is *a true Church*, that is, a True Society as a *part* of the Whole.

Q. 13. *But*

Q. 13. *But when there are divers contending Churches, how ſhall I know which of them I ſhould joyn with?*

A. 1 If they are all true Churches, having the ſame God, and Chriſt, and Faith, and Hope, and Love, You muſt *ſeparate* from none of them, as Churches, though you may ſeparate from their ſins: But muſt communicate with them in all lawful Exerciſes, as occaſion requireth. 2. But your fixed Relation to a particular Paſtor and Church peculiarly, muſt be choſen, as your own Caſe and Benefit, all things conſidered, doth require. When you can have free choice, the *Neareſt* and *Ableſt* and *Holyeſt Paſtor* and Society ſhould be choſen: When Violence interpoſeth, a Rulers will may do much to turn the ſcales for a tolerable Paſtor and Society: if it make it moſt for the common good, and your Edification.

Q. 14. *May men adde any thing to the preſcribed Worſhip of God?*

A. Worſhip is a doubtful Word; If you will call meer mutable Accidents and Circumſtances by the Name of Worſhip, Man may adde to them, ſuch as is putting off the Hatt, the Meetre and tune of Pſalms, and ſuch like. But men may do nothing which implyeth a defect in the Laws of Chriſt, and therefore may make no new Articles of Faith, or Religion, or any thing neceſſary to Salvation, nor any Sacraments or Ordinances of Worſhip of the ſame kind with Chriſts, much leſs Contrary thereto.

Q. 15. *May we hold Communion with a faulty Church and Worſhip?*

A. Or elſe we muſt have Communion with none on Earth: All our perſonal Worſhip is faulty; we

Joyn with them for Chriſtian Faith and Worſhip. If the Miniſter ſay or do any thing contrary, it is his ſin, and our preſence maketh it not ours. Elſe we muſt ſeparate from all the World. But we may not by falſe Profeſſions, Subſcribing, Swearing or Practice, commit any ſin our ſelves for the Communion of any Church on Earth. (*n*)

CHAP. XLV.

Of Baptiſm.

Qu. 1. *WHat is Baptiſm.*

A. It is a Sacred action (or Sacrament) inſtituted by Chriſt, for the Solemnizing of the Covenant of Chriſtianity between God and Man, and the ſolemn inveſting us in the State of Chriſtianity, obliging us to Chriſt, and for his delivering to us our Relation and right to him as our Head, and to the gifts of his Covenant. (*a*)

Q. 2. *Why did Chriſt inſtitute ſuch a Ceremony as Waſhing in ſo great and weighty a Work as our Chriſtening?*

A. 1. A Soul in fleſh is apt to uſe ſenſe, and needs ſome help of it. 2. Idolaters had filled the World with Images and outward Ceremonies, and the Jews had been long uſed to abundance of Typical Rites. And Chriſt being to deliver the World from theſe

(*n*) *Luk.* 4. 16. & 6. 6. *Mat.* 8. 4. (*a*) *Mat.* 28. 29. *Act.* 2. 38, 41. & 8. 12, 13, 16, 37, 38. & 19. 5. & 22. 16. *Rom.* 6. 3, 4. *Gal.* 3. 27. *Eph.* 4. 5. *Col.* 2. 12. 1 *Pet.* 3. 21.

and teach them to Worſhip in Spirit and Truth, would not run into the extream of avoiding all ſenſible ſigns and helps, but hath made his Sacraments, few and fitted to their uſe, to be inſtead of Images, and mens vain Inventions and the Jewiſh burdens, as meet and ſufficient helps of that kind to his Church, that men might not preſume to ſet up any ſuch things of their own, on pretence of need or uſefulneſs.

Q. 3. *What doth this great Sacrament contain?*

A. 1. The Parties Covenanting and Acting: 2. The Covenant as on both parts, with the Benefits given of God, and the Duty profeſſed and promiſed by man. 3. The outward ſigns of all.

Q. 4. *Who are the Parties Covenanting and Acting?*

A. God and Man: that is, 1. Principally God the Father, Son and Holy Ghoſt, and Miniſterially under him, the Baptizing Miniſter: 2. The party baptized; And if he be an Infant, the Parent or Owner on his behalf:

Q. 5. *In what Relations is God a Covenanter with man?*

A. 1. As our Creator and Governour, offended by ſin and reconciled by Chriſt, whom his Love gave to be our Saviour. 2. As Chriſt is our Redeemer and Saviour. 3. As the Holy Ghoſt is our Regenerator and Comforter; ſent by the Father and the Son.

Q. 6. *In what Relation ſtands the perſon to be baptized?*

A. As a Sinner miſerable by guilt and pravity, and loſs of his bleſſed Relation to God, but Redeemed by Chriſt and called by him, and coming to receive him and his ſaving Grace.

Q. 7. *What is it that God doth as a Covenanter with the baptized?* *A.* You

A. You muſt well underſtand that two Covenanting acts of God are preſuppoſed to Baptiſm, as done before. I. The firſt is Gods Covenant with Jeſus Chriſt as our Redeemer by Conſent; In which God requireth of him the work of mans Redemption as on his part, by perfect Holineſs, Righteouſneſs, Satisfactory Suffering, and the reſt: And promiſeth him as the reward to be Lord of All, and the ſaving and Glorifying of the Church with his own perpetual Glory. (*b*)

II. A Promiſe and *Conditional Covenant*, or *Law* of Grace made to loſt Mankind by the Father and the Son, that whoever truly believeth, that is, becometh a true Chriſtian, ſhall be ſaved. (*c*)

Now Baptiſm is the bringing of this *Conditional Promiſe* upon *mans conſent* to be an *actual mutual Covenant*.

Q. 8. *And what is it that God there doth as an* actual Covenanter?

A. Firſt, he doth by his Miniſter ſtipulate, that is, demand of the party baptized whether he truly conſent to his part. And next on that ſuppoſition, he delivereth him the Covenant-gifts which at preſent are to be beſtowed.

Q. 9. *What be thoſe?*

A. 1. The Relation of a pardoned reconciled ſinner and adopted Child of God, or that God will be his God in Love through Chriſt.

(*b*) *Joh.* 17. 1, 2, 3. & 3. 35. & 5. 22, 27. & 6. 39. (*c*) *Joh.* 3. 16. 2 *Cor.* 5. 19, 20. 1 *Joh.* 5. 11, 12. (*d*) 1 *Pet.* 3. 21, 22.

2. A

2. A Right and Relation to Chriſt as his actual Saviour, Head, Teacher, Interceſſor and King.

3. A Right and Relation to the Holy Ghoſt, to be to Him the Illuminating, Sanctifying, quickening Spirit of Light and Love and Holy Life; and Deliverance from the Devil, the World and Fleſh, and from the Wrath of God. (*e*)

Q. 10. *What is it that God requireth of Man, and he profeſſeth?*

A. That he truly believeth in this God the Father, Son and Holy Ghoſt, and *Preſently* and *Reſolvedly* conſenteth to be *His* in theſe Relations, taking him as His God and Father, his Saviour and his Sanctifier, repenting of his ſins, and renouncing the contrary Government of the Devil, World and Fleſh. (*f*)

Q. 11. *What are the Outward ſigns of all this?*

A. 1. The Water, 2. And the Actions of both parties. I. The Action of the Miniſter on Gods part is to waſh the body of the baptized with the Water, which in hot Countreys was by dipping them over head and taking them up. To ſignifie, 1. That they are waſhed from the guilt of Sin by the Blood of Chriſt. 2. And are as dead and buried to ſin and the World and Fleſh, and riſen to a new and Holy Life and heavenly Hope. 3. And that by this act we are ſolemnly bound by God to be Chriſtians.

II. The Action of the baptized is, To be a willing receiver of this Waſhing, to ſignifie, his believing and thankful receiving theſe free Gifts of Chriſt,

(*e*) *Gal.* 3. 27. 1 *Cor.* 12. 13. (*f*) *Mat.* 28. 19, 20. 1 *Joh.* 5. 7, 11, 12.

and

and his ſolemn ſelf-engagement to be henceforth a Chriſtian.

Q. 12. *Are Infants Capable of doing all this?*

A. No: They are perſonally capable of receiving both the *ſign* and the Grace, even *Right to Chriſt* and *Life*, but not themſelves of actual believing and covenanting with Chriſt.

Q. 13. *Why then are they baptized, who cannot Covenant?*

A. That you may underſtand this rightly, you muſt know. 1. That as Children are made Sinners and miſerable by their Parents, without any act of their own; ſo they are delivered out of it by the free Grace of Chriſt, upon a Condition performed by their Parents: Elſe they that are viſibly born in ſin and miſery ſhould have no viſible or certain way of Remedy: Nature maketh them as it were part of the Parents, or ſo near as cauſeth their Sin and Miſery: And this nearneſs ſuppoſed, God by free Grace hath put it in the power of Parents to accept for them the bleſſings of the Covenant, and to enter them into the Covenant of God, the Parents *Will* being inſtead of their own, who yet have not to Chooſe for themſelves. (*g*)

2. That Baptiſm is the only way which God hath appointed for the entering of any one into the Chriſtian Covenant and Church.

3. That the ſame Sacrament hath not all the ſame Ends and uſes to all, but varyeth in ſome things as their capacites differ. Chriſt was baptized, and yet not for the remiſſion of Sin: And the uſe of Circum-

(*g*) 1 *Cor.* 7. 14. *Iſa.* 65. 23. *Pſal.* 37. 2 *Act.* 2. 59.

ſion partly differed to the Old and to the In-
nts.

4. It is the Will of God that Infants be Members
the Chriſtian Church, of which Baptiſm is the en-
nce. For 1. There is no proof that ever God
d a Church on Earth in any age, of which Infants
ere not members.

2. The Covenant with *Abraham* the Father of the
ithful was made alſo with his Infant Seed, and
aled to them by Circumciſion. And the Females
ho were not circumciſed, were yet in the Church
d Covenant: and when the Males were uncircum-
ed forty years in the Wilderneſs, they were yet
embers of the Jewiſh Church: And *Deut.* 19. the
rents entered their little ones into the renewed Co-
nant: And Chriſt came not to caſt all Infants out
the Church who were in before.

3. Chriſt himſelf ſaith, that he would have ga-
ered *Jeruſalem* as a Hen gathereth her Chickens,
d they would not: ſo that he would have taken
the whole Nation, Infants and all that were in be-
re.

4. And *Rom.* 11. it's ſaid, that they were broken
by unbelief: Therefore if their Parents had not
en unbelievers, the Children had not been broken
f.

5. And *Chriſt himſelf* was *Head of the Church in
Infancy*, and entered by the Sacrament then in
ce, though as Man he was not capable of the
ork which he did at age: Therefore Infants may
members. (*i*)

(*h*) *Mat.* 23. 37. (*i*) *Mat.* 19. 13, 14. &
3.

6. And

6. And he rebuked his Disciples that kept suc from him, *because of such is the Kingdom of God* He would have them *come* as *into his Kingdom.*

7. And plainly the Apostle saith to a believing P rent, that the unbeliever is sanctified to the believ ing (for the begetting of a Holy Seed) *else were your Children unclean*, but now *they are Holy*; me *Legitimation* is never called Holiness; nor are *Hea thens* Children Bastards. (*k*)

8. And most plainly, Christ when he instituted baptism saith, *Go, Disciple me all nations, baptize them:* which fully sheweth that he would have M nisters endeavour to Disciple and baptize Nation of all which Infants are a part. (*l*)

9. And accordingly many Prophesies foretell, th *Nations* shall come in to Christ; and Christians a Called, A *Holy Nation.* And it's said [*The Kin doms of the World are become the Kingdoms of t Lord and of his Christ.*]

Q. 14. *But though Infants be Church-Member is it not better that their Baptism be delayed till th know what they do?*

A. Christ knew what's best: And he hath to us of no other door of entrance into the visi Church regularly but by Baptism. And if he h intended so great a change to the believing *Jews* to unchurch all their Infants, he would have told And the Apostles would have had more ado to qu them in this, than they had for casting off Circumc on: But we read of no such thing; but the co stant baptizing of whole households.

(*k*) 1 *Cor.* 7. 14. (*l*) *Mat.* 28. 19, 20. R 11. 15.

Q. 15. B

Q. 15. *But Infant-Baptiſm ſeems to let in all the Corruption of the Churches, while Infants receive they know not what, and are all taken after for Chriſtians, how bad ſoever, or without knowing what Chriſtianity is: Whereas if they ſtayd till they underſtood it, it would engage them to be reſolved Chriſtians indeed?*

A. This is not long of Infant-Baptiſm, but of unfaithful Parents and Miniſters. For 1. If the Parents were told their Duty, and alſo what a Bleſſing it is to have their Children in Chriſts Church and Covenant, it would awaken them better to do their part, and comfort them in their Childrens ſtate of Grace.

2. And if Infants were not betime engaged, the Age would tempt Multitudes to do as ſome did of old, even ſin on as long as they durſt, that Baptiſm might waſh it away at laſt.

3. And doubtleſs with unfaithful Miniſters, *Baptiſm at age* alſo would be made but a Ceremony, and ſlubbered over as Confirmation is now, and as cuſtomary going to the Church and Sacrament is.

4. But that which ſhould be done is, that at age every baptized perſon before he is admitted among adult Communicants, ſhould be as diligently Catechized, and as ſolemnly own and renew his Baptiſmal Vow and Covenant, as if it were now to be firſt done. The full nature of Baptiſm is beſt to be underſtood by the caſe of the adult who were capable of more than Infants are. And no adult Perſon muſt be baptized without ſerious deliberate underſtanding Profeſſion of Faith, Repentance and holy Obedience to Chriſt. Infants cannot do this: though they muſt not do that again which they did

did and could doe, *viz.* receive Baptism; yet they must do that which they did not nor could do.

I confess to you, of the two evils, I think the Church is more corrupted for want of such a solemn serious renewing of the Baptismal Covenant at age, and by turning Confirmation into a Ceremony, than by those Anabaptists, who call People to be seriously rebaptized, as the *Africk* Councel did those that had been baptized by Hereticks.

Q. 16. *Do you think that Anabaptists should be tolerated, or that all should not be forced to bring their Children to Baptism?*

A. 1. Infant Baptism is no such easie Controversie or Article of Faith, as that no one should be tolerated that receiveth it not.

2. The ancient Church which we most reverence left all men to their liberty to be baptized only when they pleased, and compelled none for themselves or their Children. *Tertullian* was for the delay till they understood: *Gregory Nazianzen* was for staying some years. *Augustine* and other of the Fathers were baptized at age.

3. Baptism giveth so great a gift, even Christ and Pardon and Adoption, and Right to Life Eternal, on Condition of thankful acceptance and believing Consent, that undoubtedly the *unwilling* have no right to it. The ancient Church baptized none till they desired and sought it (for themselves or Children). Yea they must be willing of it on *self-denyal-terms*, forsaking the Flesh, the World and the Devil, and taking God instead of all. So that to force any to be Baptized by Mulcts and Penalties, and baptize those so forced, is to deceive Souls, defile Christ's Church, and profane the Sacred Ordinance of God.

Q. 17.

Q. 17. *I have oft wondred what harm twice baptizing doth, that it ſhould be accounted a Hereſie and intolerable?*

A. It is a fault, becauſe it's contrary to Chriſts appointed Order: Baptiſm is the Sacrament of our New-Birth: and we are born but once. To be baptized again implyeth an Untruth, that we were not baptized before: But I ſuppoſe none do it, but through Ignorance: And *Cyprian* and the Biſhops of many Countreys in many Councils were ſo ignorant as to be guilty of rebaptizing all that Hereticks baptized. The great fault of the Anabaptiſts is their *Schiſm*, that they cannot be contented when they are rebaptized to live in Love and Communion with others, but grow ſo fond of their own Opinion, as to gather into ſeparated Churches, and avoid Communion with all that are not of their Mind, and ſpend their time in contentious Endeavours to draw men to them.

Q. 18. *What the better are Infants for being baptized?*

A. The Children of the Faithful are ſtated by it in a Right to the foreſaid Benefits of the Covenant, the Pardon of their Original ſin, the Love of God, the Interceſſion of Chriſt, and the help of the Holy Ghoſt when they come to Age, and title to the Kingdom of Heaven, if they die before they forfeit it.

Q. 19. *But how can we judge all ſuch in a ſtate of Salvation, when we ſee many at age prove wicked and Enemies?*

A. This is a point of ſo great difficulty, that I may but humbly propoſe my Opinion to tryal. There is a degree of grace or goodneſs, which

doth only give a man a *Power* to believe or obey God, but not give a rooted habitual determination to his will: ſuch the fallen Angels had, and *Adam* before his fall, who was thereby in a ſtate of Life, till he fell from it by wilfull ſin: And ſo it *may be* with the *baptized Infants* of *Believers*: But when the ſpecial ſanctifying gift of the Holy Ghoſt is given them, and they are habitually rooted in the Love of God, as the ſeed ſown in good ground, they fall not totally away. 2. As *Parents* and *Children* are Covenanters for their ſeveral Duties, if Parents will perfidiouſly neglect their promiſed duty for the holy Education of their Children, or Children rebelliouſly ſin againſt that Power and Meaſure of Grace which they received, they may periſh by Apoſtacy, as the Angels did, or need as *Adam* a renewing by Repentance. *All Chriſts Grace* is not *confirming*: As the beſt may *loſe much* and fall into foul ſin, and grow worſe than they once were, ſo common Grace, and I think this middle Infant Grace which Children have as related to their Parents, may be loſt.

Q. 20. *But is it not ſafer to hold that Baptiſm put none but the Elect, who never loſe it, into a title to Salvation?*

A. 1. Then it would be little comfort to Parents when their Children die, who know not whether one of ten thouſand be Elect. 2. And it would be little ſatisfaction to the Miniſter to Baptize them, who knoweth not the Elect from others. 3. It's plain that it is not *another*, but the *ſame Covenant of Grace* which is made with *Infants* and *Adult*. And the Covenant giveth pardon of Sin, and right to Life to all that have the requiſite qualification; And

that qualification in the Adult is *Faith* and *Repentance*, ſo in Infants it is nothing but to be the *Children of the faithful dedicated to God.* God never inſtituted any Baptiſm which is not for *Remiſſion of Sin.* If I thought Infants had no viſible right to *Remiſſion* in which Baptiſm ſhould inveſt them, I durſt not Baptize them. I think their Holineſs containeth a certain title to Salvation.

Q. 21. *But is it not enough to know that they are of the Church viſible?*

A. All at Age that are of the viſible Church are in a ſtate of Salvation except Hypocrites. Therefore all Infants that are of the viſible Church, are alſo of the Myſtical Church, except ſuch as had not the requiſite qualification; and that is, ſuch as were not the Children of the Faithful.

All the World are in the Kingdom of the Devil who are not in the Kingdom of God. And if there be no viſible way of Salvation for them, what reaſon have we to hope that they are ſaved.

Q. 22. *Some ſay we muſt leave their caſe to God as unknown to us, and that he will ſave ſuch of them as he electeth?*

A. True Faith and Hope is grounded on Gods Promiſe. What reaſon have we to believe and hope that any are ſaved whom God never promiſed to ſave? This would teach wicked men to preſume that God will ſave them too, though he do not promiſe it. And this giveth no more comfort to a Chriſtian than to an Infidel: How know we but by his promiſe whether God elect one of ten thouſand, or any at all. But God hath promiſed a ſpecial bleſſing to the Seed of the Faithful above all others.

Q. 23. *You make the Mercy ſo very great, as maketh the denyal of it ſeem a hainous ſin in the Anabaptiſts?*

A. There are three ſorts of them greatly differing: 1. Some ſay that *no Infants have Original ſin*, and ſo *need no Baptiſm nor Pardon*: Or if it be ſin, it's done away by Chriſts meer death, and all Infants in the World are ſaved.

2. Others ſay that Infants have *Original ſin*, but *have no viſible Remedy*, nor are any in Covenant with Chriſt, nor Members of his Church, becauſe no Pardon is promiſed but to Believers.

3. Others hold that Infants have Original ſin, and that the Promiſe is to the Faithful and their Seed, and that Parents ought thankfully to acknowledge this Mercy, and devote them to Chriſt as Infant-members of his Church: but that *Baptiſm* is not for *Infant-members*, but only as the *Lords Supper* for the adult; This laſt ſort are they whom I ſpeak of as ſuch whom I would not ſeparate from, if they ſeparate not from us: But the other two ſorts are dangerouſly erroneous. When God hath made ſo many plain Promiſes to the Seed of his Servants; and in all Ages before Chriſt, hath taken Infants for Church-members, and never made a Covenant but to the *faithfull and their Seed*, to ſay that Chriſt the Saviour of the World, came to caſt all Infants out of the Viſible Church, into the viſible Kingdom of Satan, and give them no greater Mercy inſtead of it, ſeemeth to me very great Ingratitude, and making Chriſt too like to Satan, as coming to do much of his deſtroying work.

Q. 24. *But every where Salvation is promiſed only to Believers?*

A. The

A. The Promiſe is to them and their Seed, keeping Covenant. The ſame Text that ſaith, *He that believeth ſhall be ſaved*, ſaith, *He that believeth not ſhall be damned.* Which ſheweth that it is only the Adult that it ſpeaketh of; Or elſe all Infants muſt be damned for Unbelief. It ſhuts them no more out of Baptiſm than out of Heaven.

Q. 25. *But the Scripture ſpeaks of no Infants baptized?*

A. 1. No Infants are to be baptized but the Infants of the Faithful: Therefore the Parents were to be made Believers firſt. 2. The Scripture ſpeaks of baptizing divers Houſholds. 3. No Scripture mentioneth that ever any Child of a Believer was baptized at age. 4. The Scripture commandeth it, and that's enough; *Diſciple Nations baptizing* them, *Mat.* 28. 19. (*m*)

Q. 26. *How can Infants be Diſciples that learn not?*

A. 1. Did Chriſt miſtake when he ſent them to *Diſciple Nations*, of which Infants are a part? 2. Cannot Infants be Diſciples of Chriſt, if Chriſt an Infant can be the *Maſter* and *King* of his Church? Chriſt was our Teacher, Prieſt and King in his Infancy, by Right, Relation, and Deſtination, and undertaking, and Obligation to what he was after to do: and ſo may Infants be his Subjects and Diſciples: May not an Infant be a King that cannot rule? And are not Infants the Kings Subjects, though they cannot obey? May not they be Knights and Lords, and have right to inheritances? 3. Yea, are not Infants called *Gods Servants*, *Levit.* 25. 42. Yea and Chriſts

(*m*) *Act.* 16. 15, 33. & 18. 8.

Diſciples, *Act.* 15. 10. *Peter* ſaith, thoſe that would have impoſed Circumciſion would *put a Yoak on the* neck of the *Diſciples*: But it was Infants on whom they would have put it.

Q. 27. *We are all by Nature Children of Wrath, and none can enter into Heaven that is not regenerate and born of the Spirit?*

A. But we are all the Children of God (we and our Seed) by the Grace of Chriſt: And Infants are capable of being regenerate by the Spirit. Or elſe they would not be called Holy, 1 *Cor.* 7. 14.

Q. 28. *The Apoſtle only giveth a reaſon why a believing Huſband may lawfully live with an unbelieving Wife.*

A. True: But *what is the Reaſon* which he giveth? The doubt was not whether it be Fornication: that was paſt doubt: But the Faithful muſt in all their Relations be a peculiar Holy People, and the doubt was, Whether their Conjugal Society became not ſuch as Infidels, common and unholy; And *Paul* ſaith, No: To the pure all things are Sanctified: The Unbeliever is not Holy in her ſelf, but ſanctified to the Husband for conjugal Society: Elſe ſaith he, (*Your Children were unclean*, not *Baſtards*, but *unholy* as thoſe without are;) *But now are they Holy*, as the *Iſraelites* adult and Infants were a Holy People, ſeparated from the World to God, in the Covenant of peculiarity, and not common and unclean.

Q. 29. *Is it the Infants of all profeſſed Chriſtians and Hypocrites, or only the Infants of ſincere Chriſtians, who have the Promiſe of Pardon and Salvation delivered and ſealed by Baptiſm?*

A. As the Church is to receive all the adult who make a credible profeſſion, ſo are they to receive

all

all their Infants: For God only knoweth the Heart. But it is with the *Heart* that *man believeth* to *righteouſneſs*, *Rom.* 10. And as adult Hypocrites are not pardoned by God who knoweth the Heart, ſo neither is there any promiſe of pardon to their Seed. No *text of Scripture* giveth any pardon but to *ſincere Believers* and *their Seed*. And the *Child* is in the Covenant as the *Child of a believer devoted to God:* And that Faith which qualifieth not the Parent for pardon, cannot qualifie the Child for it. I know no more promiſe of *Pardon* and *Life* to an *Hypocrites*, than to a *Heathens* Child.

Q. 30. *But what if the Godfather, or Grandfather be a true Chriſtian, or the Anceſtors and the Parents both Infidels: may not the Child be baptized and pardoned?*

A. The further you go from the Parent, the darker is the Caſe. We are all the offspring of Righteous *Noe*, and yet that maketh not the Infants of *Heathens* baptizable or pardoned. But the caſe of *Abrahams* Covenant maketh it *probable*, that whoever is the *true owner* of the Child by *Nature*, *Purchaſe* or *Adoption*, may devote it acceptably to God in baptiſm: Becauſe the Infant having *no chooſing power*, the *Will* of his *Owner* goeth for his own, in accepting the Mercies of the Covenant and obliging him to ſuch conditions as are for his good; which if he like them not, he may renounce when he comes to age. But if the Grandfather or *Godfather* be *no Owner of the Child*, I know no proof that their cauſing him to be baptized helps him to Pardon and Salvation. If we dream that Baptiſm giveth pardon to all Infidels, and *Heathens* Children, whoſe owners were not in the Covenant themſelves, we

make a Goſpel, which as far as I can find, Chriſt never made.

Q. 31. *May not any man take an Infant out of the Street and give him food and rayment; much more offer him to Baptiſm, which is an Act of greater Charity?*

A. The firſt God alloweth: But Pardon and Salvation is none of ours to give, but Gods; and we can miniſterially deliver the inveſting ſigns to none that have no title to which God hath promiſed the gift: If as ſome think, bare Redemption hath given a right to all the World, then all Infidels and *Heathens* ſhall be ſaved if baptized: If they ſay it is to all Infants in the World, then whether they have Godfathers or no they may be baptized: And if all that are baptized are ſaved, it's irrational to think that *want of Baptiſm* without their fault ſhall hinder their Salvation. But though God *offer* to all men Pardon and Life for themſelves and their Infants, yet no Scripture *giveth* it to either without *Acceptance* and *Conſent* of the adult: we muſt not make a Goſpel of our own.

Q. 32. *Some ſay, that ſo much Faith will ſerve for a Title to Baptiſm, as taketh Chriſt for a Teacher and maketh us Diſciples, that we may after attain to ſaving Holineſs, but that it is not ſpecial ſaving Faith, that muſt needs be then profeſſed?*

A. This is to make a new Baptiſm and Chriſtianity to vie with that which alone Chriſt made. No adult perſon is a Chriſtian in Scripture ſence, who believeth not in Chriſt as Chriſt. Which is as Saviour, as Prophet, Prieſt and King: The eſſentials of Chriſts Office and gifts as offered, are eſſential to that accepting Faith, which makes us Chriſtians: A Diſciple

ciple and a Chriſtian were words of the ſame importance, *Act.* 11. (*n*) Chriſt made no Baptiſm but for the remiſſion of Sin, and giving men a Relation-right to Father, Son and Holy Ghoſt: Baptiſm ſaveth by the anſwer of a good conſcience to God. *Ariſe and waſh away thy ſins*, was the word to *Saul*. We are Sacramentally buryed and riſen with Chriſt; as dead to Sin, and made new Creatures, when we are baptized, *Rom.* 6. Therefore it is called *The Laver of Regeneration*, *Tit.* 3. 5. All the Church of Chriſt from the Apoſtles, taught that Baptiſm put away the guilt of Sin, to all that were truly qualified for that Sacrament. And they required the profeſſion of a Saving Faith and Repentance: And all the form of Baptiſm uſed in *England* and the whole Chriſtian World, ſo happily agreeth in expreſſing this, that whoever will bring in the Opinion, [*That the Profeſſion of a Faith ſhort of that which hath the promiſe of Pardon and Life, entitleth to Baptiſm,*] muſt make a new Baptiſmal form.

Q. 33. *But many Divines ſay, that Baptiſm is not adminiſtred to Infants on the title of a* preſent *Faith, nor to give preſent pardon; but on a promiſe that they ſhall believe at age, and ſo have the Benefits of Baptiſm at age?*

A. None dare ſay ſo of the adult: If they ſay, we repent not nor believe now, but we promiſe to do it hereafter, no wiſe man will baptize them. It is *preſent Believing*, and not a meer promiſe to believe that is their Title. And Infants title is the Parents Faith and dedication. By this Doctrine, Infants of Chriſtians are not in the ſame Covenant or Baptiſm

(*n*) *Mar.* 16. 16. *Rom.* 10. 10, 14.

as

as their Parents, nor are any more pardoned than *Heathens.* (*o*)

Q. 34. *What uſe are we to make of our Baptiſm ever after?*

A. It is of great and manifold uſe. 1. We muſt live under the humble ſence of that miſerable ſtate of Sin from which Chriſtianity doth deliver us. (*p*)

2. We muſt live in the thankful ſence of that Grace of God in Chriſt which did deliver us: and in the Exerciſe of our belief of that Truth and Love which was then Sealed to us.

3. We muſt live in the faithful remembrance of that Covenant which we Sealed, and that Obedience which we promiſed, and in that War againſt the Devil the World and the Fleſh in which we then engaged our ſelves.

4. It is the Knowledge of the Baptiſmal Covenant which tells us what Chriſtianity is, and who we muſt take and Love as Chriſtians, while Sects and Dividers by narrow falſe meaſure, do limit their Chriſtian Love and Communion, and hate or caſt off the Diſciples of Chriſt.

5. Accordingly it is the baptiſmal Covenant that muſt tells us what *true Faith* is, *viz.* Such a Belief as cauſeth us truly to *conſent to that Covenant*; and what *true Converſion* is, *viz.* Such a change as containeth a *true conſent* to that Covenant: And ſo it tells us how to judge of our ſincerity of Grace; *viz.* When we *unfeignedly conſent to that Covenant*; And tells us what ſin is *mortal*, that is, inconſiſtent with

(*o*) *Act.* 2. 39. (*p*) *Rom.* 3. *Rev.* 1. 5. & 7. 14. *Rom.* 6. 1, 2, 3. 1 *Cor.* 6. 10, 11, 12. *Heb.* 10. 22.

true

true Grace and Title to Salvation, *viz.* All ſin which is not conſiſtent with an *unfeigned conſent to the Covenant* of *Grace.* (*q*)

6. It tells what the *Catholick Church* is, *viz.* Viſibly all that profeſs conſent to the baptiſmal Covenant, and forſake it not: and myſtically all that ſincerely do conſent to it.

And 7. So it tells us how to exerciſe Church Diſcipline, that we caſt not out thoſe as none of Chriſts members for their Infirmities, who are not proved by ſufficient witneſs to have done that which cannot ſtand with the ſincere *keeping of that Covenant.*

And thus Baptiſm, not as a meer *Outward waſhing*, but as including the Grace which it ſignifieth, and the *Covenant* and Vow which it ſealeth, is the very Kernel of the Chriſtian Religion, and the Symbol, or Livery of the Church and Members of Chriſt.

Q. 35. *Are all damned that die unbaptized?*

A. Baptiſm is the ſolemn devoting men in Covenant to Chriſt. All that hear the Goſpel are condemned that conſent not to this Covenant. But the Heart-conſent for our ſelves and Children is our Title-condition before God, who damns not men for want of an outward Ceremony, which by Ignorance or neceſſity is omitted: Believers Children are Holy becauſe they and theirs are devoted to God, before Baptiſm: Baptiſm is to Chriſtianity what publick Matrimony is to Marriage, Ordination to the Miniſtry, liſting to a Souldier, and Crowning to a King.

(*q*) *Joh.* 13. 8. *Eph.* 5. 26. *Tit.* 3. 5. *Act.* 22. 16.

CHAP.

CHAP. XLVI.

Of the Sacrament of Christs sacrificed Body and Blood.

Qu. 1. *WHat is the Sacrament called the Lords Supper or Eucharist?*

A. It is a sacred Action in which by Bread and Wine *Consecrated*, broken and poured out, given and taken, and eaten and drunk, the Sacrifice of Christs Body and Blood for our Redemption is *Commemorated*, and the Covenant of Christianity mutually and solemnly *renewed*, and sealed, in which Christ with the benefits of his Covenant is given to the Faithful, and they give up themselves to Christ, as members of his Church, with which they profess Communion. (*a*)

Q. 2. *Here are so many things contained, that we must desire you to open them severally: And first what Actions are here performed?*

A. 1. *Consecration*, 2. *Commemoration*, 3. *Covenanting and communication.*

Q. 3. *What is the* Consecration?

A. It is the seperating and Sanctifiing the Bread and Wine, to this holy use; by which it ceaseth to be meer common Bread and Wine, and is made Sacramentally, that is, by signification and re-

(*a*) *Mat.* 26. 26, 27, 28. *Luk.* 22. 19. 1 *Cor.* 10. 16, 17. & 11. 23, 24, 25, 26. 28.

presenta-

presentation, the Sacrificed Body and Blood of Christ.

Q. 4. *How is this done, and what Action consecrateth them?*

A. As other holy things are consecrated, as Ministers, Utensils, Church-maintenance, Oblations, the Water in Baptism, *&c.* which is by an *authorized devoting it to it's proper holy use.*

Q. 5. *But some say, it is done only by saying these words,* This is my Body; *or by* Blessing it?

A. It is done by all that goeth to a *Dedication* or *Seperation* to it's holy use: and that is, 1. By declaring that *God commandeth and accepteth it,* (which is best done by reading his Institution) and that we then accordingly devote it. 2. By Praying for his Acceptance and Blessing 3. By pronouncing Ministerially that it is now Sacramentally, Christs Body and Blood.

Q. 6. *Is the Bread and Wine the true Body and Blood of Christ?*

A. Yes, Relatively, Significantly, Representatively, Sacramentally: that is, it is consecrated Bread and Wine on these accounts so called.

Q. 7. *But why do you call it that which it is not really, when Christ saith,* This is my Body, *and not, this* signifieth it?

A. The *Name* is fitly taken from the *Form*: And a *Sacramental form* is a *Relative form.* If you see a *Shilling of the Kings* Coin, and the question be, *Whether this be a Shilling, or the Kings* Coin, or *Silver?* You will answer, It is all three: The matter of it is *Silver*; The *General Relation* is *Money* or Coin; The *Special Relative* form is, It's a *Shilling.* And this is the fittest name when the value is demanded.

ed. So the question is, Whether this be *Bread* and *Wine*, or a *Sacrament*, *or Christs Sacrificed* Body *and Blood*. It is *all* these: and the Answer must be according to the meaning of the question.

It is usual to say of Pictures, *This is* the *King*, and This is *such* a one, and *This is my Father*, &c. Certainly the two parts of the Sacrament must be understood alike: And of one Christ saith [*This Cup* is the *New Testament in my Blood which is shed for you*, Luk. 22. 20. 1 Cor. 11. 25. Where none can deny that by [*Cup*] is meant the *Wine*, and by [Is *the New Testament*] is meant, [*Is the Exhibition* and *Sealing of the New Testament*] and not the very Testament it self.

And its known that Christs common Teaching was by Parables and Similitudes, where he saith, *Mat.* 21. 28. *A Certain man had two Sons*, &c. *v.* 33. *A Certain Housholder planted a Vineyard*, &c. And so frequently, *Mat.* 13. 21, 22, 23, 37, 38, 39. *He that soweth is the Son of Man: The Field is the World. The good Seed are the Children of the Kingdom: The tares are the Children of the Wicked one: The Enemy is the Devil: The Reapers are the Angels*, that is, *They are signified:* This is ordinary in the Gospel, *Joh.* 15. 1. *I am the Vine, and my Father is the Husbandman:* Joh. 10. 7, 9, 14. *I am the Door, I am the good Shepheard*, (*as* David, *Psal.* 22. 6. *I am a Worm and no man*;) Mat. 15. 13, 14. *Ye are the salt of the Earth: the Lights of the World:* that is, *Ye are like* these things.

Yea, the Old Testament useth [*is*] for [*signifieth*] most frequently, and hath no other word so fit to express it by.

Q. 8. *Why then do the Papists lay so much stress*

on the Word [is:] *Yea, why do they say* That, there is no Bread and Wine after the Consecration, *but only* Christs Body and Blood under the shew of them?

A. The Sacrament is exceeding Venerable, being the *very Eating* and *Drinking*, *Christs own Sacrificed Body and Blood in similitude* or *representation*. And it was meet that all Christians should discern the Lords Body and Blood in similitude, from common Bread and Wine: And in time the use of the Name when the Church was drowned in Ignorance, was taken (about one thousand years after Christ) for the thing *signified* without the *sign*; As if they had said, *This is the King*; Therefore it is not a *picture*, nor is it *Cloth* or *Colours*. And it being proper to the Priests to consecrate it, they found how it exalted them to be judged able to make their Maker, and to *Give* or *Deny Christ* to men by their Authority, and so they set up Transubstantiation, and by a General Council made it Heresie, to hold that there is any Bread or Wine left after Consecration.

Q. 9. *Wherein lyeth the evil of that Opinion?*

A. The Evils are more and greater than I must here stay to recite. In short, 1. They feign that to be Christs Body and Blood, which was in his Hand or on the Table when he spake the words, as if he had then two Bodyes

2. They feign his Body to be broken and his Blood shed before he was crucifyed.

3. They feign him to have *Flesh and Blood* in Heaven, which two General Councils have condemned; his Body being a Spiritual Body now.

4. They feign either himself to have eaten his own Flesh and Drunk his own Blood, or at lest his Disciples to have done it while he was alive.

5. They

5. They feign him to have been the Breaker of his own Flesh and Shedder of his own Blood, and make him to do that which was done only by the *Jews*.

6. They contradict the expres words of the Scripture, which three times together call it *Bread* after the Consecration, in 1 *Cor.* 11. (*) When yet they say, *It is not Bread.*

7. They condemn the *belief of the soundest senses* of all men in the World, as if it were heresie. All our *Eyes*, *Touch*, *Taste*, &c. tells us that *there is Bread and Wine*, and they say *there is none.*

8. Hereby they deny all certainty of Faith, and all other certainty: For if a man may not be *certain* of what he *Seeth*, *Feeleth and Tasteth*, he can be certain of no sensible thing: For we have no Faculties but sence to perceive things sensible as such: Nor any way to transmit them to the Intellect but by sense. And we can no otherwise know that there is a Bible, a Church, a Council, a Pope, a Man, or any thing in the World, and therefore much less can believe any of them. So that all Humane and Divine Faith are thus destroyed, yea man is set below a Beast that hath the Benefit of sense.

9. Hereby they feign God to be the grand deceiver of the World; For, things sensible are his Works, and so is Sense: And he makes us know no supernatural Revelation but by the intromission of some Sence: And if God may deceive all men by the way of sense, we can never be sure but he may do it otherwise.

(*) So 1 *Cor.* 10. 15. *Act.* 20. 7, 11. & 2. 42. 46. 1 *Cor.* 11. 25, 26, 27, 28.

10. They

10. They set up Men who confess their *own senses* are not to be credited, to be more *credible* than all *our senses*, and to be the Lords of the understandings of all Princes and People in despight of sense: And he that is to be believed before our senses, is an absolute Lord.

11. They deny it to be a *Sacrament*: For if there be no *sign* there is no *Sacrament*.

12. They feign every ignorant drunken Priest every time he consecrateth, to work greater Miracles than ever Christ wrought, and so to make Miracles common and at the Wills of thousands of wicked men. I must not here stay to handle all this: But in a small Book call'd *Full and Easie Satisfaction which is the true Religin*, I have shewed thirty one Miracles with twenty Aggravations which all Priests are feigned to work at every Sacrament.

Q. 10. *What is it that is called the Mass, which the Papists say that All the Fathers and Church used in every age, and we renounce?*

A. In the first Ages the Churches were gathered among *Heathens*; and men were long *Instructed* and *Catechized hearers* before they were baptized Christians: And the first part of the day was spent in publick, in such Common Teaching and Prayer as belonged to all, and then the Deacon cryed *Missa est*; that is, *Dismist* the unbaptized hearers, and the rest that were Christians spent the rest of the time in such duties as are proper to themselves, especially the *Lords Supper* and the *Praises of God*. Hereupon all the Worship following the *Dimission* of the unchristened and suspended, came to be called barbarously *the Mass*, or *Dismission*. And this Worship hath been quite changed from what it was in the

beginning, and the Papists by keeping the Name [*Maß*] or *Dismission*, make the ignorant believe that the Worship it self is the same as of old.

Q. 11. *What be the changes that have been made?*

A. More than I may now stay to number. *Justin Martyr* and *Tertullian* describe it in their Time to be just such as the Scripture mentioneth, and we now commonly perform; that is, In Reading the Scripture, opening and applying it; Praying as the Minister was able, Praising God, Baptizing, and administring the Lords Supper. After this Ministers grew less able and trusty, and they decreed that they should pray and Officiate in set forms; yet so that every Bishop might choose his own, and every Presbyter must shew it to the Bishops and have their approbation: The Creed, Lords Prayer, and Commandements, and the Words of Baptism and Delivery of the Lords Supper were alwayes used in forms before. After this they grew to use the same forms called a Liturgie in whole Provinces: some Ceremonies were so Ancient that we cannot find their Original, that is, The Anointing of the baptized, the giving them Milk and Honey to taste, dipping them thrice, cloathing them in a white Garment after, to Worship with their faces toward the *East*, and not to kneel in Prayer or Adoration any Lords day in the year, nor any Week day between *Easter* and *Whitsuntide*, and specially to observe those two yearly Festivals, and Good Frydaies fast.

And quickly after the encouraging of persecuted Christians to suffer, drew them to keep a yearly day at the place where a Martyr was kill'd or buryed, to honour their memories and give God thanks for them. After this they built Altars over them: And they

they built their Churches where their graves or some of their bones were laid, and in honour of their memory called the Churches by their Names. Next they brought their Names daily into the Church Liturgies; And next they added to them the Names of such Bishops of those particular Churches as had left an honourable memorial behind them. And the Lords Supper was celebrated much like as it is in our English Liturgy (save these Names.) And thus far the changes were then accounted laudable, and were not indeed such as should discourage any Christians from Communion: Nor do we read of any that were against them. Besides which they overvalued the use of Crossing.

But quickly (though by degrees) a Flood of Ceremonies came in, and Popes and Prelates added at their Pleasure, till Gods publick Worship was made quite another thing.

I. God who is a Spirit and will be Worshipped in Spirit and Truth, is by Mass-Priests and Papists Worshipped by such a mass of Ceremonies, as makes it like a Stage-play, and representeth God so like the *Heathens* Idols, delighted in Mummeries and toyish actions, as is greatly to the dishonour of Religion and God. (*b*)

II. They have brought in the Worshipping of God in a Language which the People understand not, and praying for they know not what.

III. They have lockt up the very Scriptures from the people, and forbid all to use it in their known

(*b*) *Joh.* 4. 20, 22, 23, 24. *Act.* 17. 23, 25. *Phil.* 3. 3. 1 *Cor.* 14. 2, to 27. *Luk.* 11. 52. *Joh.* 5. 39. *Act.* 17. 11. 2 *Tim.* 3. 15.

Tongue translated, but those that get a special License for it.

IV. They abolish all substantial Signs in the Sacrament, as is aforesaid, and say, There *is no Bread or Wine*, and so make it no *Sacament*.

V. They give the Laity the *Bread only* without the *Cup*.

VI. They call the Consecrated Bread by the Name of their *Lord God*, and taking it to be *no Bread* but *Christs Body* worship it with *Divine Worship*, which seemeth to me flat Idolatry.

VII. They *reserve* it as *their God*, long after the Sacrament, to adore and to work pretended Miracles by.

VIII. They solemnly celebrate a Sacrament before the Congregation, where none communicate but the Priests, and the People look on.

IX. They say these Masses by number, to deliver Souls out of the Flames of Purgatory.

X. They have many Prayers for the Dead as in Purgatory for their ease and deliverance.

XI. They Pray to the Dead Saints to intercede for them and help them, and to the Virgin *Mary* for that which is proper to Christ.

XII. They worship God by Images, and adore the Images as the representations of Saints and Angels; Yea and of God, and some profess that the Cross, and the Images of the Father, Son, and Holy Ghost, are to be worshipped with honour participatively Divine. (*c*)

These with abundance more, and many false Doctrines on which they depend, are brought into

(*c*) *Col.* 2. 18.

Gods

Gods publick Worship, and called *The Mass*, and are added by degrees to that sounder Worship which was called the Mass at first.

Q. 12. *You have spoken much about the* Consecration *in the Sacrament*; *What is it which you call the* Commemoration?

A. It containeth the signal representation of the Sacrificing of Christ, as the Lamb of God to take away the sins of the World. Where the Signs are, 1. The Materials, the Bread and Wine; 2. The Ministers *Breaking* the *Bread* and *Pouring out* the *Wine*; 3. The Presenting them to God as the *Commemoration* of that Sacrifice in which we trust: and declaring to the people that this is done to this *Commemoration*.

The things signified are, 1. Christs Flesh and Blood when he was on Earth: 2. The Crucifying of Christ, the piercing of his Flesh, and shedding his Blood: 3. Christs *Offering* this to God as a Sacrifice for mans Sin. And this *Commemoration* is a great part of the Sacrament.

Q. 13 *What think you of the name* Sacrifice, Altar *and* Priest, *here?*

A. The Ancient Churches used them all, without exception from any Christian that ever I read of. I. As the Bread is justly called *Christs Body* as *Signifying* it, so the Action described was of old called a *Sacrifice*, as *representing* and *commemorating* it. And it's no more improper than calling our Bodies, and our Alms, and our Prayers *Sacrifices*. *Rom.* 12. 1. *Eph.* 5. 2. *Phil.* 2. 17. & 4. 18. *Heb.* 13. 15, 16. 1 *Pet.* 2. 5. (*d*)

(*d*) *Luk.* 22. 19. 1 *Cor.* 11. 24, 26, 27.

II. And the naming of the Table an *Altar* as related to this representative Sacrifice, is no more improper than that other, *Heb.* 13. 10. *We have an Altar whereof they have no right to eat*, seems plainly to mean the Sacramental Communion. And the *Rev.* 6. 9. & 8. 3. 5. & 16. 7. and oft useth that word.

III. And the word *Priest* being used of *all Christians* that offer praise to God, 1 *Pet.* 2. 5. 9. & *Rev.* 1. 6. & 5. 10. & 20. 6. It may sure as well be used of those whose Office is to be Subintercessors between the People and God, and their mouth to God, in Subordination to Christs Priesthood: Causeless scruples harden the Papists. We are not offended that the Lords day is called the *Sabbath*, though the Scripture doth never so call it; and a *Sabbath* in Scripture sence was a day of *Ceremonial rest*: and the ancient Church called it the *Christian Sabbath*, but by such allusion as it (more commonly) used the word *Sacrifice* and Altar.

Q. 14. *But we shall too much countenance the Papists Sacrifice by using the same Names?*

A. We can sufficiently disclaim their turning a *Commemoration* of Christs Sacrifice into the *feigned real Sacrificing of his Flesh and Blood*, without renouncing the names. Else we must for mens abuse renounce the name of a *Sabbath* too, and a *Temple*, &c. if not also of a *Church* and *Bishop*.

Q. 15. *You have spoken of the Sacramental* Consecration, *and* Commemoration; *What is it which you call the* Covenanting *part and* Communication?

A. It containeth the *Signs*, and the *things signified*, as *Communicated*. The Signs are, 1. The *Actual delivering* of the consecrated Bread and Wine (first Broken

Broken and poured out) to the Communicants, with the Naming what it is that is given them. 2. Bidding them *Take, Eat and Drink:* 3. Telling them the Benefits and Blessings given thereby; And all this by a Minister of Christ, authorized thus to act in his Name, as Covenanting, promising and giving what is offered. (*e*)

And on the Receivers part the Signs are, 1. *Freely taking* what is offered (the Bread and Wine:) 2. *Eating* and *Drinking:* 3. *Vocal Praise* and Thanksgiving to God, and *Professed Consent* to the Covenant.

Q. 16. *What are the things signified and given?*

A. I. 1. On Gods part, the renewed *giving* of a *Sacrificed Saviour* to the penitent Believer.

2. The Will and Command of Christ, that as Sacrificers feasted on the Sacrifice, so the Soul by Faith should thankfully and joyfully feast on Christ by hearty Acceptance of the free Gift. (*f*)

3. The actual Applicatory Gift of the Benefits of Christs Sacrifice; which are, 1. Our confirmed Relation to Christ as our Head and Saviour, and to God as our Father reconciled by him, and to the Holy Ghost as our Sanctifier, and to the Church as his Kingdom or Body. 2. The Pardon of our Sins by his Blood. 3. Our right confirmed to Everlasting Life. 4. The strengthening of our Faith, Hope, Love, Joy, Patience and all Grace. (*g*)

4. Christs Promise and Covenant for all this Sealed to us.

(*e*) *Mat.* 26. 26. *Joh.* 6. 53, 54, 57, 58. (*f*) *Zec.* 9. 11. *Heb.* 10. 29. & 13. 20. (*g*) 1 *Cor.* 10. 16. 2 *Cor.* 13. 14. *Luk.* 22. 20. *Heb.* 9. 15, 16, 17, 18.

II. On the Receivers part is signified, 1. That in the sence of his own Sin, Misery, and Need, he humbly and thankfully receiveth his part in Christ as Sacrificed. 2. That he endeavoureth by Faith to feast on him: 3. And that he thankfully receiveth the Blessings purchased, to wit, his Relation to Christ as his Head, to God as his Father, and to the Holy Ghost as his Sanctifier and Comforter, with the Pardon of Sin, the Sealed Promise and Right to Heaven, and all the helps of his Faith and other Graces. 4. That he resolvedly reneweth the Dedication of himself to God the Father, Son and holy Ghost, as thus, related to these ends; Covenanting Fidelity in these relations, and renouncing the contraries. 5. Doing all this as in Communion with all the Church of Christ, as being united to them in the same Head; the same Faith, and Hope and Love. 6. Thankfully praising God and our Redeemer for this Grace.

Q. 17. *Should not one prepare for the Lords Supper by Fasting and Humiliation before? or how should we prepare?*

A. We must alwayes live in habitual Preparation: and special Fasts are not ordinarily necessary thereto: the Primitive Church did communicate not only every Lords day, but on other dayes when they met to worship God; and therefore used not every Week to spend a day in Fasting for Preparation. But as Christians must use Fasting on just occasions, so must they do before this Sacrament in case that any hainous Sin, or heavy Judgment or danger call for it; and preparing Considerations and Prayers are necessary.

Q. 18. *May one communicate who is uncertain of the sincerity of his Faith?* *A.*

A. By *Faith* you mean either *Objective*, or *Active* Faith.

1. One that is so far uncertain that the Gospel is true, and that there is a Life to come, as that he dare not say, I have no wavering or doubt of it, may yet be a true Believer and may communicate, if his perswasion be but so prevalent, as to resolve him to consent to the Covenant of Grace, and take God for his God, and Christ for his Saviour, and the Holy Ghost for his Sanctifier; Gods Law for his Rule, his Promise for his Security, and Heaven for his Happiness, and here to place his Hope and Trust, forsaking all that stands against it. A weak and doubting Faith may bring a man to Martyrdom and to Heaven, if it bring him to trust Christ with Soul and Body in the way of Obedience to him. (*h*)

2. If by *Faith* you mean the Act of *Believing* and Consenting, God hath made the *Sincerity* of our Faith necessary to our Salvation, but not the *Certainty that it is Sincere.* Every man must do his best to discern the Trust, Consent and Choice of his own Heart: And he that truly believeth, and yet is not sure of it, if he can say, As far as I am able to know my own Heart by Trial, I seriously think that I resolvedly consent to the Covenant of Grace, and prefer Christ, Holiness and Heaven before all this World, and trust to Christ and his Promises for my Felicity; ought to come to the Table of the Lord, notwithstanding his uncertainty. (*i*)

Q. 19. *Whence is it that so many Christians are*

(*h*) *Act.* 8. 37. *Mar.* 9. 24. *Mat.* 6. 30. & 8. 26. & 14. 31. & 16. 8. *Luk.* 17. 5. (*i*) *Joh.* 20. 25. *Mat* 28. 17. *Act.* 13. 39.

more

more terrified than comforted by the Lords Supper?

A. 1. Some of them by an excess of reverence to this above all other Ordinances of God; which by degrees brought in the Papists Transubstantiation and Adoration. And by a dread lest by unworthy Receiving they should eat and drink their own Damnation; And so coming thither with a *deeper sence* of the *danger* than of the *Benefit:* And mistaking their Imperfections for this *Unworthy Receiving*. 2. And some come with two high expectations, that God must suddenly give them Joy, or all the grace that is signified by the Sacrament, while they have not the Holy skill to fetch in Comfort by the exercise of their Faith. And when they miss of what they expected, they are cast down. 3. And too many by wilful Sin or Negligence deal falsly with God, and break their Covenant, and renew their wounds of Conscience, and deprive themselves of the Comforts of the Love of God, and the Grace of Christ, and the Communion of the Holy Spirit. (*k*)

Q. 20. *Is not the* Lords *Supper a Converting Ordinance, which therefore should be used by the unbelievers or ungodly?*

A. Many things may accidentally by Gods Grace convert a man, which are not to be chosen and used to that End. Plagues, Sickness, Death-approaching, may convert men: Falling into a hainous Sin hath affrighted some to leave their Sin. But these are not means to be chosen for such Ends. And the *Fear* and *Care* of preparing for a Sacrament hath converted some, when it was not the *Receiving* that did it. It is so evident as not to need long proof, that

(*k*) 1 *Cor.* 11. 20, 30, 31.

God

God never appointed the Lords Supper to be chosen and used by Infidels or Impenitent ungodly persons, as a means to convert them: 1. Because it is presupposed that they be baptized who communicate. And I have proved that Baptism to the adult presupposed the Profession of Faith and Repentance; And that it delivereth Pardon and Title to Salvation.

2. Because Faith and Repentance and Covenant-consent renewed are also to be professed by all before they communicate.

3. Because it was ever an Ordinance proper to the Church, which consisteth of Professors of Faith and Holiness. 4. And the Communicants are said to be *One Bread* and *one Body*, and to Eat *Christs Flesh and drink his Blood*, and *Christ to dwell* in them by *Faith*, and to have *Eternal Life* hereby.

And as for them that say, it is not *saving Faith* but some *Commoner Preparatory* sort which is necessarily to be *professed* in Baptism and the Lords Supper, I have at large confuted them in a Treatise of *Right to Sacraments*: and the reasons before and now named confute it. I adde, that their Opinion is destructive to true Christian Love; For by them, No one should be taken for a Child of God and in a state of Salvation for being baptized and Communicants, and so not Loved as such. And how Poor a Charity is it to love all Visible Church-members, but as the Children of the Devil must be loved.

Q. 21. *Must we Love all as true Christians who are baptized and communicate and profess Christianity?*

A. Yes, with these three exceptions: 1. That it is not as a *certain* Truth that we must judge them sincere, but as *Probable*. 2. That there be divers

degrees

degrees of Probability as there be of Profession: Some we are *almost sure* are sincere; And some we have more *Fear* than *Hope* of. And we must measure our *Love* and *Trust* accordingly. 3. If men by *Word* or *Life Apostatize*, or plainly contradict and destroy their profession of Christianity, thereby they nullifie our Obligation to take them for Christians. But till men render their *Profession incredible* by *Contrary Profession* or *Practice*, we are by the Rules of Christian and Humane Charity, to take all Professed baptized Communicating Christians to be sincere, but only in various degrees of probability. (*l*)

Q. 22. *How must the Lords Supper be improved after the receiving?*

A. By a serious remembring with Joy and thankfulness, how great Mercies we have received of God? And with chearful Obedience, what a Covenant we have made, and what duty we have most solemnly promised: And in how near a Relation and bond we are tyed to the whole Church of Christ, and to all our fellow Christians: And frequently to plead these great Receivings and Great Obligations, to quicken our Faith, and Hope and Joy, and to overcome all Temptations to the World and Flesh, to Unbelief, Disobedience and Despair. (*m*)

Q. 23. *Some say that no man should be kept from*

(*l*) *Act.* 11. 26. *Mar.* 16. 16. 1 *Cor.* 10. 16, 17. & 12. 8, 11, 13. 2 *Cor.* 11. 2. *Gal.* 3. 28. *Eph.* 4. 3, 5. *Joh.* 4. 1. *Act.* 2. 38, 41. *Rom.* 6. 3, 5. *Mat.* 10. 42. *Luk.* 14. 26. 33. *Act.* 4. 32, 34. & 2. 41, 42, 44, 45, 46. *Joh.* 13. 35. (*m*) 1 *Cor.* 10. 16, 20, 21, 22.

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the Sacrament or Excommunicated, because it is the Food of their Souls, &c.

A. 1. If none be kept from Baptism, Heathens and Infidels, and professed deriders of Christianity might be baptized to make a mock of Baptism: We must make men Christs Disciples before we baptize them. *Mat.* 28. 19. And then Baptism would be no Baptism, nor the Ministry no Ministry, the specifying End and Use being changed. 2. Then the Church would be no Church, but lie common with the World: 3. And then Christ would be no King and Head and Husband of the Church, that is, no Christ. (*n*) 4. If all may not be *baptized*, all may not *communicate*; for Baptism entereth them into a state of Communion: Else the unbaptized and all Infidels might communicate. 5. Some baptized persons turn Atheists, Sadducees or Infidels after: And these are worse than common Infidels that never were baptized. The Church is no Church if it be common to these. 6. Some that continue a Nominal Christianity, openly hate and persecute the Practice of it, and live in common Adultery, Perjury, Murder: And the Church is Holy, and a peculiar People, a holy Nation, a royal Priesthood: (*o*) And Repentance and Obedience are necessary to the Church as well as Faith. If therefore these notorious, flagitious, impenitent persons, must be Members in Communion with the Church, it will be a Swine-sty and not a Church; a Shame to Christ

(*n*) *Mat.* 28. 19. *Mar.* 16. 16. 1 *Cor.* 11. 27, 28, 29, 30. *Eph.* 1. 22, 23. (*o*) *Tit.* 2. 14. 1 *Pet.* 2. 9.

and

and not an Honour. If his Church be but like the reſt of the World, Chriſt will not be honoured as the Saviour of it, nor the Spirit as its Sanctifier. It is the Unity of *the Spirit* that all Chriſtians muſt keep in the *bond of Peace:* (*p*) But theſe have none of his Spirit, and therefore are none of Chriſts.

The Sacraments are *Symbols* of the Church as differenced from the World; and Chriſt will have them be a viſibly diſtinct Society. 7. Communicants come to receive the greateſt gift in the world, Pardon, Juſtification, Adoption, right to Heaven: The Goſpel giveth theſe to none but Penitent Believers: To ſay that Chriſt giveth them to flagitious impenitent Rebels, whoſe Lives ſay, *We will not have him reign over us*, is to make a new Goſpel, contrary to Chriſts Goſpel, which *Paul* curſeth were it done by an Angel, *Gal.* 1. 7, 8. They are not yet capable of theſe precious gifts.

8. The Objectors take no notice of 1 *Cor.* 5. 2 *Theſſ.* 3. *Rom.* 16. 16, 17. *Tit.* 3. 10. *Rev.* 2. & 3. where the Churches are reproved for ſuffering Defilers; nor *Heb.* 13. 7. 17. 24. *Luk.* 12. 42. 42. 1 *Theſſ.* 5. 12, 13. which deſcribe the Office of Church-guides, nor 1 *Tim.* 3. & 4, *&c.* where the governing of the Church, and avoiding Communion of the Impenitent are deſcribed.

9. In a word, Chriſts Office, Works and Law, the Nature of the Church and Sacrament, the Office of the Miniſtry, the frequent Precepts of the Apoſtles, and the conſtant practice of the Church in its greateſt Purity, down from the Apoſtles dayes, do all ſpeak ſo plainly for keeping and caſting out In-

(*p*) *Eph.* 4. 3. 16. *Rom.* 8. 9.

fidels

fidels and impenitent wicked men, and for keeping the Church as a Society of visible Saints, separated from the World, that I can take him for no better than a Swine or an Infidel, who would have the Church-Keyes cast away, and the Church turned common to Swine and Infidels.

Q. 24. *But it will make Ministers Lords and Tyrants, to have such power?*

A. 1. Some body must be trusted with the Power, if the work must be done: The Church must be differenced from the World: Therefore some must trye and judge who are fit to be baptized and to have its Communion. And who is fitter than those whom Christ by Office hath thereto appointed? Would you have Magistrates or the People do it? Then they must be prepared for it by long study and skill, and wholly attend it: For it will take up all their time. (*q*)

Q. 25. *Must Ministers examine People before they communicate?*

A. They must Catechize and Examine the Adult before they baptize them; and consequently those who were baptized in Infancy before they number them with adult Communicants: or else Atheists and Infidels will make up much of the Church, who will come in for worldly Interest: This Examination should go before Confirmation, or the publick owning of their Baptism. But there is no Necessity of any more Examination before every Sacrament, except in case of Scandal, or when persons need and crave such help.

(*q*) 1 *Cor.* 4. 1, 2. *Mat.* 24. 45, 46, 47. 1 *Thes.* 5. 12.

Q. 26. *Who*

Q. 26. *Who be they that must be Excommunicated, or refused?*

A. Those who are proved to be Impenitent in gross scandalous sins after sufficient admonition and patience. And to reject such, is so far from Tyranny, that it is necessary Church-Justice: without which a Pastor is but a Slave or Executioner of the sinfull will of others: Like a Tutor, Philosopher or Schoolmaster, who is not the Master of his own School, but must leave it common to all that will come in, though they scorn him and refuse his conduct. But no man must play the Pastor over other mens Flocks, nor take the Guidance of a greater Flock than he can know and manage: Much less be the only Key-bearer over many Score or Hundred Churches: And least of all take upon him to Govern and judge of Kings and Kingdoms and all the World, as the Roman deceiving Tyrant doth.

CHAP. XLVII.

Of Preparation for Death and Judgment.

Qu. 1. *HOw must we prepare for a safe and comfortable Death?*

A. I have said so much of this in my *Family Book*, that to avoid Repetition I must refer you thither; only in brief. I. Preparation for Death is the

the whole work of Life, for which many hundred years are not too long if God ſhould ſo long ſpare and trie us. And all that I have hitherto ſaid to you, for Faith Love and Obedience, upon the Creed, Lords Prayer and Commandements, is to teach you how to prepare for Death. And though ſound Converſion at laſt, may tend to Pardon and Salvation, to them that have lived a careleſs wicked Life; Yet the *beſt*, the *ſureſt*, the *Wiſeſt* Preparation, is that which is made by the whole courſe of a holy obedient heavenly Life. (*a*)

Q. 2. *What Life is it that is the beſt Preparation?*

A. 1. When we have ſo well conſidered of the certain Vanity of this World, and all its pleaſures, and of the truth of Gods Promiſes of the Heavenly Glory, as that by Faith we have there placed our chiefeſt Hopes, and there expect our chief Felicity, and make it our chief buſineſs in this world to ſeek it, preferring no worldly thing before it, but reſolved for the hopes of it to forſake them all when God requireth it: This is the firſt part of our preparation for Death. (*b*)

II. When we believe that this mercy is given by Chriſt the Mediator between God and Man, and truſt in his Merits and Interceſſion with the Father, and take him for our Teacher alſo and our Ruler, reſolving to obey his Word and Spirit. This is the ſecond part of our preparation for Death. (*c*)

(*a*) *Phil.* 2. 12. *Heb.* 12. 28. *Tit.* 2. 11, 12. *Heb.* 5. 9. *Luk.* 19. 9. *Rom.* 10. 10, 11. 2 *Pet.* 3. 11, 12. 1 *Pet.* 1. 9. *Luk.* 14. 26, 33. (*b*) *Mat.* 6. 33. (*c*) 2 *Cor.* 4. 16, 18. *Joh.* 3. 16.

III. When the Holy Spirit hath ſhed abroad Gods Love upon our hearts, and turned their nature into a habit of Love to God and Holineſs, and given us a Victory over that Love of the World and fleſhly Proſperity and Pleaſure which ruleth in the hearts of Carnal men, though yet our Love ſhew it ſelf but in ſuch Mortification, and endeavour, and grief for what we want, we are prepared for a ſafe Death. (*d*)

But if the foretaſts of Heavenly Glory, and ſenſe of the Love of God, do make our thoughts of Heaven ſweeter to us than our thoughts of our Earthly hopes, and cauſe us out of Love to God and our glorified Redeemer and his Church; and out of love to a Life of perfect Knowledge, Love and Joy, to long to depart and be with Chriſt; then we are prepared not only for a ſafe but a joyful Death. (*e*)

Q. 3. *O! But this is a great and difficult work?*

A. It is not too hard for the Spirit of Chriſt, and a Soul renewed by it. It is our great folly and naughtineſs that maketh it hard: Why elſe ſhould it be hard for a man that loveth himſelf, and knoweth how quickly a Grave, and rotting in the Dark muſt end all his pleaſures in this World, to be earneſtly deſirous of a better after it. And why ſhould it be hard for one that believeth that mans Soul is immortal, and that God hath ſent one from Heaven who is greater than Angels to purchaſe it for us and promiſe it to us, and give us the firſt fruits by his Holy Spirit; to rejoyce that he dyeth not as an unpardoned Sinner, nor

(*d*) 2 *Cor.* 5. 17. *Heb.* 12. 14. *Rom.* 8. 9, 13.
(*e*) 2 *Cor.* 5. 1, 3, 8. *Phil.* 1. 21, 23.

as a Beast, but shall live in perfect Life and Light, and Love and Joy and Praise for ever; What should rejoyce a believing considering man like this? (*f*)

Q. 4. *O! But we are still apt to doubt of things unseen?*

A. 1. You can believe *Men* for things unseen, and be certain by it; for instance, that there is such a place as *Rome*, *Paris*, *Venice*, that there have been such Kings of *England* as *Hen.* 8. King *James*, &c. You know not but by believing others, whether ever you were Baptized, nor who was your Father or Mother: 2. You see not your own Soul, nor any ones that you talk with; and yet you feel and see such things as may assure any Sober man that he hath a Soul. God is not seen by us, yet nothing is more certain than that there is a God.

3. We see Plants, Flowers, Fruits, and all vital Acts, produced by an unseen Power: we see vast, lucid, glorious Regions above us; and we see and feel the effects of invisible powers: therefore to doubt of things becaufe they are *unseen*, is to doubt of all the vital noblest part of the World, and to believe nothing but gross and lowest things; and to lay by Reason and become Bruits. But of this I have said more near the Beginning.

Q. 5. *What should we do to get the Soul so familiar above, as to desire to be with Christ?*

A. I. We must not live in a foolish forgetfulness of Death; nor flatter our Souls into delayes and dulness, by the expectations of long life on

(*f*) 1 *Pet.* 1. 6, 8. 1 *Thes.* 5. 16. *Phil.* 2. 16, 17, 18. & 4. 4. *Heb.* 3. 6.

Earth, the grave must be studied till we have groundedly got above the fears of it.

II. We must not rest quiet in such a humane belief of the Gospel and the Life to come, as hath no better grounds than the common opinion of the Countrey where we live, as the *Turks* believe *Mahomet* and his *Alcoran*: for this leaveth the Soul in such doubts and uncertainty as cannot reach to solid Joy, nor Victory over the World and Flesh: But the true Evidences of the Gospel and our Hopes must be well digested, which I have opened to you in the beginning, of which I give you a breviate in two Sentences.

1. The History of the Gospel of Christs Life, Miracles, Death, Resurrection, Ascension, sending down the Spirit, the Apostles Miracles, and Preaching and Writing and Sufferings, is a true History: Else there is none sure in the World: for none of such Antiquity hath greater Evidence.

2. And if the History aforesaid be true, the *Doctrine* must needs be true: for it is part of the History, and owned and sealed certainly by God.

III. We must not be content to be once satisfied of the Truth of the Life to come, but we must mentally live upon it and for it: and know how great business our Souls have every day, with our Glorified Lord, and the Glorified Society of Angels and the perfected Spirits of the just, and with the blessed God of Love and Glory: We must daily fetch thence the motives of our desires, hopes and dutyes, the incentives of our Love and Joy. The Confuta-

(g) *Phil.* 3. 18, 19, 20. *Col.* 3. 1, 2, 3. *Heb.* 12. 22, 23, 24.

tion

tion of all Temptations from the Flesh and World; and our supporting patience in all our Sufferings and Fears. Read oft *Joh.* 17. 22, 23, 24. & 20. 17. *Heb.* 12. 22, 23, 24. *Mat.* 6. 19, 20, 21, 33. *Col.* 3. 4, 5. 2 *Thes.* 1. 10, 11. *Heb.* 11. 2 *Cor.* 4. 16, 17. & 5. 1, 2, 3, 5, 7, 8. *Phil.* 1. 21, 23. & 3. 18, 19, 20. They that thus live by Faith on God and Glory, will be prepared for a joyful death.

IV. We must take heed that no worldly Hope or Pleasure, vitiate our Affections, and turn them down from their true delight. (*h*)

V. We must live wholly upon Christ, his Merit, Sufficiency, Love and Mediation; His *Cross* and his *Kingdom*, must be the summe of our *Learning*, Study and Content. (*i*)

VI. We must take heed of grieving the Spirit of Consolation, and wounding our Consciences, by wilful Sin of Omission or Commission.

VII. We must Faithfully improve all our Time and Talents to do God all the Service, and others all the good that we can in the World; that we may be ready to give an account of our Stewardship.

VIII. We must be armed against Temptations to unbelief and despair.

IX. We must while we are in the Body in our daily thoughts fetch as much help from sensible Similitudes as we can, to have a suitable Imagination of the Heavenly Glory. And one of the most Familiar is, that which Christ calleth the *Coming of the Kingdom* of God, which was his Transfiguration with *Moses* and *Elias* in Glorious appearance in the Holy Mount, *Mat.* 17. 1. Which made *Peter* say, *It's*

(*h*) *Eph.* 5. 17, 18. (*i*) *Eph.* 4. 30.

good

good to be here. (*k*) Christ purposely so appeared to them to give them a sensible apprehension of the Glory which he hath promised. And *Moses* that was buried appeared there in a Glorified Body.

And we must not think only of God but of the Heavenly Society, and even our old Acquaintance, that our Minds may find the more Suitableness and Familiarity in their objects and Contemplations.

X. We must do our best to keep up that Natural Vivacity and Chearfulness, which may be Sanctified for Spiritual Employment: for when the Body is diseased with Melancholy, Heaviness, or Pains, and the Mind diseased with Griefs, Cares and Fears, it will be hard to think joyfully of God or Heaven or any thing.

XI. We must exercise our selves in those dutyes which are neareſt kin to the work in Heaven. Specially labouring to excite Hope, Love and Joy by Faith, and Praising God, especially in Psalms in our Families and the sacred Assemblies, and using the most Heavenly Books and Company.

XII. We must not look when all is done to have very clear Conceptions of the quality and acts of separated Souls, or the World of Spirits; But must be satisfied with an implicite Trust in our Father and our Glorified Lord, in the things which are yet above our reach: And giving up Soul and Body to him, we should joyfully trust them with him as his own: And believe that while we know as much as may bring us well to Heaven, it is best for us that the rest is known by Christ, in whose Hand and Will we are surer and better than in our own.

(*k*) *Mat.* 17. 4.

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As for the ſpecial Preparations in Sickneſs, I refer you to the *Family Book*.

Q. 6. *What ſhall one doe that is tempted to doubt, or to think hardly of God becauſe he hath made Heaven for ſo few?*

A. 1. Thoſe few may be aſſured that he will never forſake them, whom he hath ſo choſen out of all the World, and made his Jewels and his Treaſure.

2. It's unprobable raſhneſs, to ſay, Heaven is but for few: All this Earth is no more to the Glorious World above us (even ſo far as we ſee) than one inch is to all the Earth: And what if God forſake one Inch or Mole-hill? See *Heb.* 12. 23, 24.

Again I ſay, I take Hell to be as the Gallows; and this Earth to be as *Newgate* Jail, where ſome Priſoners are that ſhall die, and ſome ſhall live: and the Superior World to be like the City and Kingdom. Who will ſay that the King is unmerciful becauſe Malefactors have a Priſon and a Gallows, if all elſe in the Kingdom live in Peace.

And though this World ſeems almoſt forſaken as the Priſon-way to Hell, yet while the Elect are ſaved, and the ſuperior lucid Glorious World is many thouſand and thouſand and thouſand times greater than all this Earth, I doubt not but Experience will quickly tell us, that the Glory of Gods Love is ſo unmeaſurably manifeſted in Heaven, as that the Blindneſs, Wickedneſs, Confuſions and Miſeries of this Earth and Hell, ſhall be no Eccliſpe or diſhonour to it for ever.

Finitur, Jan. 10. 168½.

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